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A

PRACTICAL INTRODUCTION

TO

GREEK PROSE COMPOSITION:

PART I.

BY

THOMAS KERCHEVER ARNOLD, M.A.

LATE RECTOR OF LYNDON,

AND FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

ELEVENTH EDITION.

RIVINGTONS,

WATERLOO PLACE, LONDON;

HIGH STREET, OXFORD;

TRINITY STREET, CAMBRIDGE.

1869.

THE
PUBLIC LIBRARY
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GILBERT AND RIVINGTON, PRINTERS,
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FROM THE PREFACE

TO THE

FIRST EDITION.

THE plan of this Introduction requires some explanation. Its object is to enable the student, as soon as he can decline and conjugate with tolerable facility, to translate simple sentences after given examples and with given words; the principles trusted to being (principally) those of *imitation* and *very frequent repetition*. It is at once a Syntax, a Vocabulary, and an Exercise-book. One object has been steadily kept in view, that of making the *general construction of sentences* of more importance than the *mere government of cases*, which is nearly all that most Exercise-books* pretend to teach.

* I beg to except Mr. Kenrick's Exercises, which, however, in my opinion should be used *after* some work like the present.

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EXPLANATION OF ABBREVIATIONS, &c.

B., K., M., R., T., denotes respectively the Greek Grammars of *Buttmann*, *Kühner*, *Matthiä*, *Rost*, and *Thiersch*. Kr. stands for *Krüger*.

But B., when followed by a *numerical* reference, refers to *Bishop Blomfield's Abridgement of Matthiä* (fifth edit.).

W. refers to Wordsworth's Greek Grammar.

R., after a declinable word, stands for *root*. Thus, γόνυ, R. γόνατ, means, that the *regular* terminations are to be added to γόνατ.

V. refers to Vömel's Synonymisches Wörterbuch.

A Greek letter added after a verb, shows that the *simpler root* (as it appears, for instance, in *aor.* 2) ends in that letter.

The *superior* references are to the Table of Differences. Such as [2] or [39]; but 270, 59, &c. refer to the divisions down every page.

INTRODUCTORY TABLES.

I. IRREGULAR NOUNS.

☞ R. means *Root*.

ἀηδών (ἡ), nightingale. G. ἀηδονῦς (*for* ἀηδόνος). V. ἀηδοῦ.
ἄναξ, ἄνακτ-ος, king. V. ὦ ἄνα (*but only when a* god *is invoked*).
Ἀπόλλων, ωνος. Acc. Ἀπόλλω. V. Ἄπολλον.
Ἄρης (Mars). G. Ἄρεος (*uncontracted*) *and sometimes* Ἄρεως. D. Ἄρει. Acc. Ἄρη and Ἄρην. V. Ἄρες.
γάλα, milk. R. γάλακτ.
γέλ-ως, ωτος, &c. (ὁ) laughter. Acc. γέλωτα and γέλων.
γόνυ, knee. R. γόνατ.
γυνή, woman, wife. R. γυναικ. V. γύναι[1].
δένδρον, tree. D. pl. δένδρεσι. Also pl. δένδρεα. D. δενδρέοις.
δόρυ, spear. R. δόρατ.
εἰκ-ών, όνος (ἡ), image. G. εἰκοῦς. Acc. εἰκώ. Acc. pl. εἰκούς.
Ζεύς, Jupiter. Δι-ός, Δι, Δια. V. Ζεῦ.
ἥρ-ως, ωος, hero. Acc. ἥρω. Acc. pl. ἥρως (*for* ἥρωα, ἥρωας).
Θαλῆς, Thales. G. Θάλεω. D. Θαλῇ. Acc. Θαλῆν.
θρίξ (ἡ), hair. G. τριχ-ός, &c. D. pl. θριξί. [R. θριχ.]
κάρᾱ (τό), head. G. κρατός. D. κρατί and κάρᾳ.
κλείς (ἡ), key. κλειδός, κλειδί, κλεῖδα *and more commonly* κλεῖν. Plur. Nom. and Acc. (Att.) κλεῖς.
κυκεών (ὁ), mess; porridge. Acc. κυκεῶ, *for* κυκεῶνα.
κύων, dog. R. κυν. V. κύον.
λᾶας, λᾶς (ὁ), stone. λᾶος, λᾶϊ, λᾶαν and λᾶν. Pl. λᾶες, λάων, λάεσσι.
μάρτυς, witness. μάρτυρ-ος, ι. Acc. α and (*less commonly*) μάρτυν. D. pl. μάρτῡσι.
Οἰδίπους, Œdipus. Οἰδίποδος and Οἰδίπου. D. Οἰδίποδι. Acc. Οἰδίποδα and Οἰδίπουν. V. Οἰδίπου.
ὄρνις (ὁ, ἡ), bird; fowl; ὄρνῑθος, &c. Acc. ὄρνιθα and ὄρνιν. Pl. regular, and also ὄρνεις, ὄρνεων. D. ὄρνῑσι(ν), only.
οὖς (τό), ear. R. ὠτ.
Πνύξ (ἡ), the Pnyx. G. Πυκν-ός, &c. *with transposition of the consonants.*
Ποσειδῶν, Neptune. Acc. Ποσειδῶ. V. Πόσειδον.
Σωκράτης, G. ους, D. ει, &c. A. Σωκράτη (Plato), Σωκράτην (Xenoph.), V. Σώκρατες.

---

[1] With accent on ult. of G. and D. γυναικός, &c. but γυναῖκα, γυναῖκες, γυναικῶν.

ὕδωρ (τό), water. R. *ὑδαr.*
χείρ (ἡ), hand: χειρός, &c., *but* χερ *for root of G. and D. Dual, and D. pl.*
χελιδών (ἡ), swallow. χελιδόνος, but V. χελιδοῖ.
υἱός, son. G. υἱοῦ, reg., *but also the following cases from* υἱεύς. G. υἱέος. D. υἱεῖ. (Acc. υἱέα.) Du. υἱέε, υἱέοιν. Pl. υἱεῖς, υἱέων, υἱέσιν, υἱέας (υἱεῖς).

II. VERBS with *futurum medium* in active signification.

[Those with asterisk have also fut. act.]

*ἀγνοέω, ἀγνοήσομαι, do not know; am ignorant of.
ᾄδω, ᾄσομαι, sing.
ἀκούω, ἀκούσομαι [perf. ἀκήκοα [1]], hear.
ἀπολαύω, ἀπολαύσομαι, receive from; reap (*good* or *evil*) from.
ἀπαντάω, ἀπαντήσομαι, meet.
ἁρπάζω, ἁρπάσομαι, snatch, seize.
βαδίζω, βαδιοῦμαι, go; walk.
βιόω, βιώσομαι, live.
*βλέπω, βλέψομαι, look.
βοάω, βοήσομαι, cry out; shout.
*διώκω, διώξομαι, pursue.
γελάω, γελάσομαι, laugh.
γηράσκω, γηράσομαι, grow old.
*ἐγκωμιάζω, ἐγκωμιάσομαι, panegyrize.
*ἐπαινέω, ἐπαινέσομαι, praise.
ἐπιορκέω, ἐπιορκήσομαι, forswear myself.
*θαυμάζω, θαυμάσομαι, wonder at; admire.
*θηράω, θηράσομαι, / *θηρεύω, θηρεύσομαι, } hunt; chase.
κάμνω, καμοῦμαι, labour; suffer from (*disease*, &c.).
κλέπτω, κλέψομαι, steal.
*κολάζω, κολάσομαι, chastise.
*κωμάζω, go in festive procession; revel.
*οἰμώζω, οἰμώξομαι, bewail.
πηδάω, πηδήσομαι, leap.
πνίγω, πνιξομαι, choke, strangle.
*ποθέω, ποθέσομαι, desire.
*προσκυνέω, προσκυνήσομαι.
σιγάω, σιγήσομαι (tacere), to utter no word; hold my tongue.
σιωπάω, σιωπήσομαι (silere), to make no *noise*; be silent.
σκώπτω, σκώψομαι, mock, scoff.
σπουδάζω, σπουδάσομαι, hasten; am in haste.
συρίζω, συρίξομαι, whistle; pipe.
τωθάζω, τωθάσομαι, jeer.
φεύγω, φεύξομαι, fly.
*χωρέω, χωρήσομαι, have room; contain; go, &c.

---

[1] Perf. pass. with σ, and without reduplic.

III. VERBS with *futurum medium* in a passive sense.

ἀδικέω, injure: ἀδικήσομαι, shall be injured.
ἀπαλλάττω, free from: ἀπαλλάξομαι, shall be freed from.
ἁλίσκω, take: ἁλώσομαι, shall be taken.
ἀμφισβητέω, dispute; contest: ἀμφισβητήσεται, will be contested.
βλάπτω, hurt: βλάψομαι, shall be hurt.
ζημιόω, punish: ζημιώσομαι, will be punished.
ὁμολογέω, confess: ὁμολογήσεται, will be confessed.
τιμάω, honour: τιμήσομαι, will be honoured.
φυλάττω, guard: φυλάξομαι, shall be guarded.

IV. CATALOGUE OF ANOMALOUS AND DEFECTIVE VERBS.—(THIERSCH.)

The *Roots* need not be learnt by heart.

1. ἄγνυμι, break.—ᾱγ, ἀγνυ.
ἄγνυμι, ἄξω, ἔᾱγα (am broken): ἔαξα, ἐἄ́γην. Hom. ἦξα.

2. ἄγω, lead.—ἀγ, ἀγε: ἀγαγ.
ἄγω, ἄξω, ἦχα, ἦγεκα, ἀγήγεκα; Dor. ἀγήοχα: ἤγαγον, ἠγαγόμην.

3. αἱρέω, take.—αἱρε—ἑλ.
αἱρέω (ήσω, ηκα); ᾑρέθην.—εἷλον, εἱλόμην.

4. αἰσθάνομαι, perceive.—αἰσθ, αἰσθε: αἰσθαν.
αἰσθάνομαι, αἰσθήσομαι, ᾔσθημαι, ᾐσθόμην.

5. ἀλέξω, ward off.—ἀλεκ, ἀλεξ, ἀλεξε.
ἀλέξω, ἀλεξήσω. Aor. infin. ἀλέξασθαι.

6. ἁλίσκομαι, am taken.—ἁλ, ἀλε, ἁλισκ—ἁλο.
ἁλίσκομαι, ἁλώσομαι, ἐάλωκα. Aor. ἐάλων or ἥλων.
Moods.—ἁλῶ, ἁλοίην, ἁλῶναι, ἁλούς.

7. ἁμαρτάνω, err; sin.—ἁμαρτ, ἁμαρτε, ἁμαρταν.
ἁμαρτάνω, ἁμαρτήσομαι, ἡμάρτηκα: ἥμαρτον.

8. αὐξάνω, increase.— { ἀεγ, ᾱγ, ἀεξ. / ἀγ, αὐγ, αὐξ, αὐξε, αὐξαν.
ἀέξω, αὔξω, αὐξάνω, } αὐξήσω -σομαι, ηὔξημαι. ηὐξήθην. (Aor. ἄεξε, ἀέξατο, Hom.)

9. βαίνω, go.—βε, βα, βαιν, βιβα.
βαίνω, βήσομαι, βέβηκα, ἔβην.—βήσω (will cause to go), ἔβησα.

10. βάλλω, throw.—βελ, βολε;—βαλ, βλα, βαλλ, βαλλε (βλε).
βάλλω, βαλῶ and βαλλήσω, βέβληκα, ἔβαλον, ἐβλήθην. βεβόλημαι, Hom.

11. βιβρώσκω, eat.—βρο, βιβρω, βιβρωσκ.
βιβρώσκω, βρώσω: ἔβρων.

12. βλαστάνω, sprout.—βλαστ, βλαστε, βλασταν.
βλαστάνω, βλαστήσω: ἔβλαστον.

13. γίγνομαι, become.—γε, γεν, γενε: γεγεν, γεγν, γιγν: γειν.
γίγνομαι, γενήσομαι, γεγένημαι and γέγονα: ἐγενόμην, ἐγενήθην
γείνομαι, am born (poet.): aor. ἐγεινάμην, begot, bore.

14. γιγνώσκω, know.—γνο, γιγνο, γιγνωσκ.

γιγνώσκω, γνώσομαι, ἔγνωκα, ἔγνωσμαι. ἔγνων (ἔγνων, γνῶθι, γνοίην, γνῶ, γνῶναι, γνούς).

15. δάκνω, bite.—δακ, δηκ: δακν.

δάκνω, δήξομαι, δέδηχα. ἔδακον.

16. δαμάω, subdue.—δαμ, δμα: δαμν, δαμνα: δαμα.

δαμάω, δαμᾰ́σω, δέδμηκα, δέδμημαι. ἐδμήθην, ἐδάμην.

17. δαρθάνω, sleep.—δαρθ, δραθ: δαρθε: δαρθαν (12).

δαρθάνω, δαρθήσομαι, δεδάρθηκα. ἔδαρθον (ἔδραθον poet.), ἐδάρθην.

18. δέμω, build.—δεμ, δμε.

δέμω, δέδμηκα, δέδμημαι, ἐδμήθην.

19. διδάσκω, teach.—δαχ, διδαχ, διδαχσκ, διδασ-, διδασκε.

διδάσκω, διδάξω —ομαι, δεδίδαχα. ἐδίδαξα (Hesiod διδάσκησεν).

20. διδράσκω, run away.—δρα, διδρα, διδρασκ.

διδράσκω, δράσομαι, δέδρᾱκα. ἔδραν.

(ἔδραν, δρᾶθι —— —— δρᾶναι, δράς.)

21. ἐγείρω, wake.—ἐγερ, ἐγειρ: ἐγρ, ἐγρε.

ἐγείρω, ἐγήγερκα (trans.), ἐγρήγορα (intrans.). ἠγρόμην.

22. ἔδω, eat.—ἐδ, ἐδε: ἐσθι.

ἔδω and ἐσθίω, (ἐδήδεκα) ἐδήδυκα, ἐδήδεσμαι. ἠδέσθην. A very anomalous future, ἔδομαι.

23. εἶπον, I said.

εἶπον (εἰπέ, &c.). Less commonly; εἶπα, εἶπον (not, εἰπόν, B.), εἰπάτω, &c.

24. ἐλαύνω, *drive on*.

ἐλαύνω, ἐλάσω (ᾰ), ἐλήλακα, ἐλήλαμαι, ἠλάθην. Att. fut. ἐλῶ, ᾷς, ᾷ, &c. infin. ἐλᾶν. It is *trans.* (*drive, urge on*), but used as *intrans.* (*march, ride*), by omission of *acc.*

25. ἕπω, am busied with.—ἐπ, ἑσπ.

ἕπω, aor. ἔσπον (σπεῖν, σπών poet.); in compounds εἶπον (διεῖπον).

ἕπομαι (follow), ἕψομαι. εἱπόμην (imperf.), ἐσπόμην (aor.), σποῦ, σπέσθαι, σπόμενος.

26. ἔρχομαι, come.—ἐρχ. ἐλευθ, ἐλυθ, ἐλθ: ἐλυθ, ἐλουθ.

ἔρχομαι, ἐλεύσομαι, ἐλήλυθα (εἰλήλουθα, Hom.). ἦλυθον, ἦλθον.

27. εὑρίσκω, find.—εὑρ, εὑρε, εὑρισκ.

εὑρίσκω, εὑρήσω. εὕρηκα, εὕρημαι, εὕρον —όμην, εὑρέθην. Verb. adj. εὑρετός.

28. ἔχω, have, hold.—ἐχ, ἐσχ and ἰσχ, ἰσχε, σχε, σχεθ.

ἔχω, ἕξω and σχήσω, ἔσχηκα. Imp. εἶχον; aor. ἔσχον, ἐσχέθην. [ἔσχον, σχές (σχε in compounds), σχοίην, σχῶ (σχῇς, &c.), σχεῖν, σχών.] Also, infin. and part. σχεθεῖν, σχεθών. Verb. adj. ἑκτός, σχετός.

29. ἕψω, boil.—ἑπ, ἑψ, ἑψε.

ἕψω, ἐψήσω. Verb. adj. ἑφθός, ἑψητός, ἑψητέος.

30. θνήσκω, die.—θαν, θνα, θνησκ.

θνήσκω, θανοῦμαι, τέθνηκα[1]. ἔθανον. Verb. adj. θνητός (mortal).

31. ἵζω, sit.—ἑδ, ἑζ; ἱζ, ἱζε, ἵζαν.

ἕζω, seat; ἵζω, sit; ἱζάνω, seat *and* sit; ἱζήσω.

καθίζω, καθιῶ, ἐκάθισα, ἐκαθισάμην. καθέζομαι, καθεδοῦμαι.

---

[1] In perfect, the following abbreviated forms (from θνα) are very common: τέθναμεν, ατε, ᾶσι. τέθναθι, τεθναίην, τεθνάναι, τεθνεώς. Plup. ἐτέθνασαν. From τέθνηκα arose an Attic fut. τεθνήξω or τεθνήξομαι.

32. ἱκάνω, come.—ἱκ, ἱκαν : ἱκνε.

ἱκάνω and ἱκνέομαι, ἵξομαι, ἷγμαι. ἶξα, ἱκόμην.

33. καίω, burn.—κα, και, καυ.

καίω (κᾶω Att. uncontr.), καύσω, aor. ἔκηα. Pass. κέκαυμαι, ἐκαύθην, ἐκἄην (non-Attic). Verb. adj. καυστέος, καυστός, καυτός.

34. καλέω, call.—καλ, καλε : κλα.

καλέω, καλέσω (Att. καλῶ, καλοῦμαι), κέκληκα. ἐκάλεσα, ἐκλήθην.

35. κάμνω, labour.—καμ, κμα : καμν.

κάμνω, καμοῦμαι, κέκμηκα. ἔκαμον.

36. κεράω, mix.—κερ, κερα, κρα. κερνα, κιρνα. κερα, κερανυ.

κεράω, κεράννυμι and κιρνάω, κερᾶσω, κέκρᾶκα, κέκρᾶμαι, ἐκράθην. Also κεκέρασμαι, ἐκεράσθην (ἐκερόμην, Hom.).

37. κρεμάννυμι, hang.—κρεμ, κρεμα, κρεμανυ.

κρεμάννυμι, hang (trans.), κρεμᾶσω (κρεμῶ, Att.).

κρεμάννυμαι, am hanged. Mid. hang myself; κρεμασθήσομαι, ἐκρεμάσθην.

κρέμαμαι, hang (intrans.), κρεμήσομαι, ἐκρεμάσθην.

(κρέμαμαι, κρέμωμαι, κρεμαίμην and οἱμην.)

38. κυνέω, kiss.—κυ, κυν, κυνε.

κυνέω, κῦσω, κυνήσομαι : ἔκῦσα.

39. λαγχάνω, get by lot.—λεχ, λαχ, ληχ : λενχ, λεγχ : λαχ, λαγχαν.

λαγχάνω, λήξομαι, εἴληχα and λέλογχα. ἔλαχον, εἴλημαι.

40. λαμβάνω, receive.—λαβ, ληβ : λαμβ, λαμβαν.

λαμβάνω, λήψομαι, εἴληφα, ἔλαβον.

(Ion. λάμψομαι, λέλαμμαι, ἐλάμφθην, and λελάβηκα.)

41. λανθάνω, am hid.—λαθ, ληθ : λανθαν.

λανθάνω (λήθω), λήσω, λέληθα. ἔλαθον.

λανθάνομαι (mid.), λήσομαι, λέλησμαι. ἐλαθόμην.

42. λούω, wash.—λο, λοε, λου.

λούω. For this verb the Attics use contracted forms from λόω. Imperf. 3 sing. ἔλου : so λοῦσθαι, λούμενος.

43. μανθάνω, learn.—μαθ, μηθ : μαθε : μανθαν.

μανθάνω, μαθήσομαι, μεμάθηκα. ἔμαθον.

44. μείρομαι, receive as one's share.—μερ, μαρ : μορ : μειρ.

μείρομαι, perf. ἔμμορα. εἵμαρται, it is determined by fate (ἔμμορον, Hom.).

45. μίγνυμι, mix.—μιγ, μιγνυ : μισγ.

μίγνυμι (μίσγω), μίξω. Pass. μέμιγμαι, ἐμίχθην, ἐμίγην.

46. μιμνήσκω, remind.—μνα, μνησκ, μιμνησκ.

μιμνήσκω, μνήσω—

μιμνήσκομαι, I bring to mind; mention; μνησθήσομαι, ἐμνήσθην; and perf. μέμνημαι (as new pres.), I remember; μεμνήσομαι.

47. ὄζω, give forth a smell; smell.—ὀδ, ὀζ, ὀζε.

ὄζω, ὀζήσω (ὀζέσω), ὄδωδα (with meaning of the pres.).

48. οἴομαι, think.—οἰ, οἱ, οἰε. [Sing. 2 οἴει.]

οἴομαι and οἶμαι, οἰήσομαι. Imp. ᾠόμην, ᾤμην. ᾠήθην (οἰηθῆναι).

49. οἴχομαι, am gone.—οἰχ, οἰχε, οἰχο.

οἴχομαι, οἰχήσομαι, ᾤχημαι, and οἴχωκα.

50. ὀλισθαίνω, glide.—ὀλισθ, ὀλισθε, ὀλισθαν, ὀλισθαιν.

ὀλισθαίνω and ὀλισθάνω, ὀλισθήσω, ὤλίσθηκα. ὤλισθον.

51. ὄλλυμι, destroy.—ὀλ, ὀλε, ὀλυ.

ὄλλυμι, ὀλέσω, ὀλῶ, ὀλώλεκα. ὦλεσα.

ὄλλυμαι (am undone), ὀλοῦμαι, ὄλωλα. ὠλόμην.

52: ὄμνυμι, swear.—ὀμ, ὀμε, ὀμο: ὀμνυ.
ὀμνυμι, ὀμοῦμαι, ὀμώμοκα, ὀμώμοσμαι. ὤμοσα, ὠμόθην.
(σ dropt in the rest of perf. p. ὀμώμοται.)

53. ὀνίνημι, profit.—ὀν, ὀνα, ὀνινα.
ὀνίνημι, ὀνήσω, ὤνησα. (as ἵστημι in pres. and imperf.)
ὀνίναμαι (receive benefit), aor. ὠνήμην (ησο, &c.) or ὠνάμην.
[from ὠνάμην, ὀναίμην, ὄνασθαι.]

54. ὁράω, see.—Filled up with tenses from ὀπ (in ὄψ, ὀπ-οσ) and εἰδ.
ὁράω, ὄψομαι, ἑώρᾱκα, ἑώρᾱμαι (ὤμμαι), ὤφθην. Imp. ἑώρων. For aor. εἶδον (ἰδέ, &c.) and εἰδόμην (ἰδοῦ, &c.). Verb. adj. ὁρατέος, ὁρατός, ὀπτός.

55. ὀσφραίνομαι, smell (trans.). ὀσφρ, ὀσφρε: ὀσφρα, ὀσφραιν.
ὀσφραίνομαι, ὀσφρήσομαι. ὠσφρόμην (ὠσφράμην, ὠσφρησάμην).

56. ὀφείλω, owe.—ὀφελ, ὀφειλ, ὀφειλε.
ὀφείλω, ὀφειλήσω, ὤφελον (as a wish only).

57. ὀφλισκάνω, owe.—ὀφελ, ὀφλ, ὀφλε, ὀφλισκ.
ὀφλισκάνω, ὀφλήσω. ὤφλον.

58. παίζω, sport.—παιγ, παιδ, παιζ.
παίζω, παίξομαι, πέπαισμαι. ἔπαισα.

59. πάσχω, suffer.—πεθ, παθ, πηθ: πενθ: παθ, παθσχ, πωσχ.
πάσχω, πείσομαι, πέπονθα. ἔπαθον.

60. πετάννυμι, spread out.—πετα, πτα: πεταννυ.
πετάννυμι, πετάσω, &c. P. pass. πέπταμαι, ἐπετάσθην.

61. πέτομαι, fly.—πετ, πετα, πτα: ἑπτ, ἱπτ: ποτε.
πέτομαι (πετήσομαι), πτήσομαι. Aor. ἐπτόμην (πτέσθαι).
There are also two other aorists:
ἐπτάμην (from ἵπταμαι), πτάσθαι, πτάμενος.
ἔπτην (from the obsol. act.), πτῆναι, πτάς.

62. πέρθω, lay waste.—περθ, παρθ, πραθ: πορθε.
πέρθω, πέρσω, &c. aor. ἔπραθον. Hom. (πορθέω a collateral form.)

63. πήγνυμι, make fast, hard, fix, congeal.—παγ, πηγ, πηγνυ.
πήγνυμι, πήξω, πέπηγα (intrans.). ἐπάγην.

64. πίνω, drink.—πι, πιν; πο.
πίνω (irr. fut.), πίομαι, πέπωκα, πέπομαι. ἔπιον, ἐπόθην.

65. πιπράσκω, sell.—πρα, πιπρα, πιπρασκ.
πιπράσκω (no fut.), πέπρᾱκα. ἐπράθην.

66. πίπτω, fall.—πετ, πεσ: πεπετ, πιπτ: πτε, πτο.
πίπτω, πεσοῦμαι, πέπτωκα, ἔπεσον.

67. πλήσσω, strike.—πλαγ, πληγ, πλησσ.
πλήσσω (reg.). Aor. 2 pass. ἐπλήγην. Perf. 2 πέπληγα. (Hom. &c.)
In the compounds, ἐκπλήττω, &c. (*to terrify*): Aor. ἐπλᾱγην.
(πατάσσω used in the *active* by the Attics.)

68. πυνθάνομαι, enquire.—πυθ, πευθ: πυνθαν.
πυνθάνομαι, πεύσομαι, πέπυσμαι. ἐπυθόμην.

69. ῥέζω, do (*poet.*).—ῥεδ, ῥεγ: ἐρδ, ἐργ: ῥεζ.
ῥέζω and ἔρδω, ῥέξω and ἔρξω, ἔοργα, ἔργμαι. ἔρξα, ἔρεξα, ἐρέχθην.

70. ῥέω, flow.—ῥε, ῥευ: ῥυ, ῥυε.
ῥέω, *ῥεύσομαι and ῥυήσομαι, ἐῤῥύηκα. *ἔῤῥευσα, ἐῤῥύην.
[The forms with asterisk are *un-Attic.*]

71. ῥήγνυμι, break.—ῥαγ, ῥηγ, ῥηγνυ: ῥωγ.
*ῥήγνυμι, ῥήξω.—ἐῤῥάγην. ἔῤῥωγα (am broken to pieces).

72. *σβέννυμι*, extinguish.—*σβε*, *σβεννυ*.

σβέννυμι, *σβέσω*, *ἔσβηκα*, *ἔσβεσμαι*, *ἐσβέσθην*, *ἔσβην* (was extinguished).

73. *σμάω*, smear.—*σμα*, *σμη*, *σμηχ*.

σμάω (*ἀεις*, *ῦς*), *σμήσω*, &c. *ἐσμήχθην*.

74. *στορέννυμι*, strew.—*στορ*, *στορε*, *στορεννυ*: *στρο*, *στρωννυ*.

στορέννυμι, *στόρνυμι*, *στρώννυμι*, } *στορέσω*, *ἐστόρεσα*, *ἐστορέσθην*, and *στρώσω*, *ἔστρωσα*, *ἐστρώθην*.

Verb. adj. *στρωτός*.

75. *τέμνω*, cut.—*τεμ*, *ταμ*: *τεμν*, *ταμν*: *τμε*.

τέμνω, *τεμῶ*, *τέτμηκα*. *ἔτεμον* (*ἔταμον*), *ἐτμήθην*.

76. *τίκτω*, bring forth, bear.—*τεκ*, *τεκτ*, *τικτ*.

τίκτω, (*τέξω*) *τέξομαι*, *τέτοκα*. *ἔτεκον*, *ἐτεκόμην*.

77. *τιτράω*, bore.—*τρα*, *τραν*, *τραιν*, *τετραιν*.

(*τιτράω*, *τραίνω*) *τετραίνω*, *τρήσω*, *τέτρηκα*, *τέτρημαι*. *ἐτέτρηνα*.

78. *τρέχω*, run.—*θρεχ*.—*δρεμ*, *δραμ*, *δραμε*.

τρέχω, (*θρέξομαι*) *δραμοῦμαι*, *δεδράμηκα* (*δέδρομα*, Ep.). (*ἔθρεξα*), *ἔδραμον*.

79. *τρώγω*, eat.—*τρωγ*—*τραγ*.

τρώγω, *τρώξομαι*. *ἔτραγον*.

80. *τεύχω*, *τυγχάνω*, happen on, hit, } *τυγ*, *τυχ*, *τυχε*. *τυχ*, *τευχ* and *τυγχαν*.

τεύχω, poet., *τεύξω*, *τέτευχα*, *τέτυγμαι*. Verb. adj. *τευκτός*, *τυκτός*.

τυγχάνω, *τεύξομαι*, *τετύχηκα*. *ἔτυχον*.

81. *τύπτω*, strike.—*τυπ*, *τυπτ*, *τυπτε*.

τύπτω has generally *τυπτήσω* in Attic: *ἐτύπην*. Verb. adj. *τυπτητέος*.

82. *φαίνω*, show; appear.—*φα*, *φαν*, *φαιν*.

φαίνω, *φανῶ*, *πέφηνα*: *ἔφηνα*.

φαίνομαι, *φανοῦμαι* (*φανήσομαι*), *πέφασμαι*, *ἐφάνθην*, *ἐφάνην*.

The passive has the *intrans.* meaning (*appear*, *shine*), which belongs also to the *perf.* 2 of the active, and sometimes to the *pres.* and *imperf.*

But *πέφασμαι*, *ἐφάνθην* have also a strictly *passive* meaning.

83. *φέρω*, bear.—*φερ*.—*οἰ*.—*ἐνεκ*. *ἐνεγκ*.

φέρω, *οἴσω*, *ἐνήνοχα*. *Aor.* 1 *ἤνεγκα* (*ἤνεικα*, Ion.).

Pass. *ἐνεχθήσομαι* and *οἰσθήσομαι*, *ἐνήνεγμαι*, *ηνέχθην* (*ἠνείχθην*, Ion.).

Verb. adj. *οἰστέος*, *οἰστός*.

84. *φθάνω*, anticipate (*neut.*).—*φθα*, *φθαν*.

φθάνω, *φθᾶσω* or *φθήσομαι*, *ἔφθακα*. *ἔφθασα*, *ἔφθην*.

(*ἔφθην*—*φθαίην*, *φθῶ*, *φθῆναι*, *φθας*.)

85. *χαίρω*, rejoice.—*χαρ*, *χαιρ*, *χαιρε*: *χαρε*.

χαίρω, *χαιρήσω*, (*κεχάρηκα*,) *κεχάρημαι*, (*κέχαρμαι*, Poet.), *ἐχάρην*.

86. *χέω*, pour.—*χε*, *χευ*, *χυ*.

χέω (*χεύσω*), *κέχυκα*, *κέχυμαι*. (*ἔχευα*, Ep.) *ἔχεα*—*ἐχύθην* (*ῠ*). (Fut. Mid. *χέομαι*. F. act. *χέω*, *χεῖς*, *χεῖ*.)

V. WORDS WITH PENULT LONG.

Certain general rules may be first stated.

(1) All diphthongs and contractions are *long*.

(2) Short vowels before two consonants or a double consonant become long by *position*: but

(3) A *mute* before a *liquid* does *not* make a vowel long by position, unless it be a *middle* mute (β, γ, δ) before λ, μ, or ν.

Hence the *penult* in ἄτεκνος, δύσποτμος, χαράδρα is *short*.

——————— πέπλεγμαι, εὔοδμος, βίβλος is *long*.

The following words have the penult long:—

a) ὁ φλύαρος,	idle talk[1].	κόβαλος,	knave.
ἀνιαρός,	vexatious.	ἄκρατος,	pure, unmixed.
τιάρα,	tiara.	νεανίς,	young woman.
ὀπαδός,	attendant.	σίναπι,	mustard.
αὐθάδης,	self-satisfied, proud.	σιαγών (ἡ),	jaw.

b) Together with those in ἀγός from ἄγω or ἄγνυμι:

λοχαγός,	captain.	ναναγός,	shipwrecked person.

c) κάμινος (ἡ),	stove.	ὅμιλος (ὁ),	crowd.
χαλινός (ὁ),	bridle.	στρόβιλος,	cone of a pine.
σέλινον,	parsley.	πέδιλον,	shoe.
κύμινον,	cummin.	χελιδών (ἡ),	swallow.
συκάμινον,	mulberry.	ἔριθος,	labourer for hire.
κυκλάμινον,	cyclamen.	ἀκριβής,	accurate.
δωτίνη,	gift.	ἀκόνιτον,	aconite.
ἀξίνη,	axe.	τάριχος (τό),	salt-fish, &c.
ῥητίνη,	resin.		

d) αἰσχύνη,	shame.	πάπυρος (ἡ),	papyrus.
εὐθύνη,	examination.	λάφυρον,	booty.
κίνδυνος (ὁ),	danger.	πίτυρον,	bran.
βόθυνος (ὁ),	pit.	ἄγκυρα,	anchor.
λάγυνος,	flask.	γίφυρα,	bridge.
πρεσβύτης,	old man.	ὄλυρα,	spelt.
ψίμυθος (ὁ),	white lead.	κολλύρα,	sort of cake.
κέλυφος (τό),	husk, pod.		

(1) Adjectives in υρος have generally the penult *short*; as ἰχυρός, ὀχυρός (from ἔχω): but ἰσχῡρός (from ἰσχύω), strong.

(2) The penult of the following words is *sometimes* short; but it is safer to pronounce them *long*.

μυρίκη,	tamarisk.	κορύνη,	club.
πλημμυρίς,	flood, tide.	τορύνη,	ladle.

(3) The following proper names have the penult long:—

(*a*) Στύμφαλος, Φάρσαλος, Πρίαπος, Ἄρατος, Δημάρατος, Ἀχάτης, Μιθριδάτης, Εὐφράτης, Νιφάτης, Θεανώ, Ἰάσων, Ἄμασις, Σάραπις (Serapis).

(*ι*) Εὔριπος, Ἐνιπεύς, Σίριφος, Φοινίκη, Γράνικος, Καΐκος, Ὄσιρις, Βούσιρις, Ἀγχίσης, Αἴγινα, Καμάρινα, Ἀφροδίτη, Ἀμφιτρίτη.

(*υ*) Διόνυσος, Ἀμφρυσός, Καμβύσης, Ἀρχύτας, Κωκυτός, Βηρυτός, Ἄβυδος, Βιθυνός, Πάχυνον, Κέρκυρα or Κόρκυρα.

The following have the first syllable long:

ψιλός,	bare.	μικρός,	small.
χιλός (ὁ),	fodder.	τιμή,	honour.

[1] *Or*, idle talker.

λιμός, (ὁ),	hunger.	νίκη,	victory.
ῥινός (ἡ),	skin.	κλίνη,	bed, couch.
λιτός,	little.	δίνη,	whirlpool.
θυμός (ὁ),	mind, passion.	χρυσός (ὁ),	gold.
λύμη,	outrage.	ξυνός,	common.
ῥυμός (ὁ),	pole of a carriage.	γρυπός,	hook-nosed.
χυμός (ὁ),	juice, sap.	κυφός,	bent.
χυλός (ὁ),	chyle.	ψυχρός,	cold.
τυρός (ὁ),	cheese.	ψυχή,	soul.
πυρός (ὁ),	wheat.		
φυλή,	tribe.	λύπη,	sorrow.
ὕλη,	wood, matter.		
σύριγξ (ἡ),	pipe.	τρυγών (ἡ),	turtle dove.
ἄτη,	ruin.	φράτωρ,	member of the same ward.
δαλός (ὁ),	firebrand.	σφραγίς (ἡ),	seal; τραχύς, rough.

In dissyllable verbs in ω, and those in ανω, ινω, υνω, υρω,

{ ι and υ are *long*: except in γλύφω, and (*Attice*) τίνω, φθίνω.
{ α is *short*: except in ἱκάνω; and in φθάνω, κιχάνω in the *Epic* poets.

Of contracted verbs, the following should be marked as having the first syllable long:—

κινέω, move. σιγάω, am silent. συλάω, plunder.
ῥιγέω, shudder. διφάω, search for. φυσάω, blow, breathe.

By knowing these quantities, we know the quantity of many compounds, ἄτιμος, ἄψυχος, ἐμβριθής, ἄσυλον, &c.: and of many *proper names*, such as *Hermotīmus*, *Demonīcus*, *Eriphȳle*, &c.

A few compounds take the *short vowel* of the second Aor. instead of the long one of the present. This happens

(1) In some substantives in η, ης: τρῐβή, διατρῐβή, ἀναψῡχή, παραψῡχή, παιδοτρῐβης.
(2) In some adjectives in ης, G. εος: εὐκρῐνής, ἀτρῐβής, παλιντρῐβής.

Though the rule that a *vowel before a vowel is short*, has even more exceptions than in Latin, yet it is oftener short than long.

In ιος, ια, ιον (in *nouns*), it is short; except in

φλιά, door-post. στία, pebble. καλιά, nest. κονία, dust.
ἀνία, vexation. αἰκία, (*personal*) insult. Ἀκαδημία.

The following words have also the penult *long*:—

λαός (ὁ), people. ναός (ὁ), temple.
κάω (for καίω), burn. κλάω (for κλαίω), weep.
Ἐννώ, Bellona.

Of words in *αων*, *ιων*,

1) Those with *ο* in penult of gen. have penult *long*.
2) ——— *ω* ——— *short*.

Hence the penult is *long* in Ἀμφίων, Μυχάων, &c. and all *comparatives* in *ιων*; *βελτίων*, &c.: but *short* in Δευκαλίων, Φορμίων, gen. *ωνος*.

Of proper names in *αος*, those in *λαος* have of course the *α* long: besides these observe,

Ἀμφιάρᾱος (*long*): Οἰνόμᾰος (*short*).

Obs.—In a vast number of cases not mentioned here, the *accents* are of great help towards ascertaining the quantity of syllables.

VI. PRINCIPLES OF WORD-BUILDING.

I. WORDS FROM SUBSTANTIVES AND ADJECTIVES.

1. Verbs derived from substantives and adjectives denote the *being*, *having*, *making*, or *furnishing with*, what the root expresses.

2. *άω*, *έω*, *εύω* (and sometimes *ώσσω*, or *ώττω*, *άζω* and *ίζω*), denote *being*, or *having*.

3. *όω*, *ίζω*, *ύνω*, *αίνω*, denote *making*, *making into*, or *furnishing with*.

4. *Obs.* Those in *άζω*, *ίζω*, from proper names, denote adopting the *manners*, *party*, or *language* of the person or nation.

a) Other terminations are (1) *desideratives* in *είω*, from root of future, and in *ιάω*, *άω*, from substantives; (2) *inchoatives* in *σκω*; (3) *frequentatives* in *άζω*, *ίζω*, *ύζω*.

II. SUBSTANTIVES FROM VERBS AND ADJECTIVES.

5. Endings to mark *the man who does*, are these:
ευς, *τηρ*, *τωρ*, and (of first declension) *της*.
In compounds *ος*, and sometimes *ας* or *ης*.

6. The feminines of *ευς* are *ισσα*, *εια*.
But *τηρ* and *τωρ* give *τειρα*, *τρις*, and *τρια*.
της τρια gives,—remember this,—
Nor *τρια* only, sometimes *τις*.

7. *ειον*, from name of man in *ευς*,
Is th' *instrument* the man doth use,
Or *place* in which he works: *τρα*, *τρον*,
(From *της* and *τωρ*) with *τηριον*,
Have the same meaning which is meant
By *ειον*: *ανον*[1], too, is *instrument*.

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[1] From verbal roots.

8. μός, μη—and μα
Whose genitive is τος;
σις, σια, η or α,
And (*mas.* or *neuter*) ος,
Are nouns from *verbs;* and by them is exprest,
The *doing*, or the *thing* quod factum est.

(REMARKS.)

9. The *sigma* terminations naturally follow the *future;* and the *mu* terminations the *perfect passive.* The vowel terminations change ε of the root into ο, like the *perf. mid.*

10. μος generally becomes σμος, when added to *pures.*

11. μη, μα, do not always take this sigma, even when the perfect has it: but they *generally* retain the *long vowel* of the *future* when they do not.

12. μος denotes properly the *intrans.* notion of the verb: ὀδυρμός, *weeping* (but often *the thing done*): μα, the *thing done:* μη fluctuates between both meanings.

13. σις (G. εως), σια (= Eng. *ing:* Lat. *io*) denote the *doing:* though sometimes (as the terminations *ing, io*) the thing done.

14. In some *compounds* σια denotes a permanent property.

15. η or α have not so distinctly marked a signification, but the *abstract* notion generally prevails. Most of them are *oxytone.* Those in εια, from verbs in ευω, have the α long, and are *paroxytone.* The *quantity* and *accent* distinguish them from those in ειᾰ from adj. in ης. (See 17.)

16. Masculines in ος are generally dissyllables with ο for the vowel of the root[1]; neuters in ος never take the ο. Masculines in τος are longer forms, generally *oxytone.*

III. SUBSTANTIVES FROM ADJECTIVES.

17. ια, της (G. τητος), συνη. From roots that end in ε or ο (i. e. from adjectives in ης, ους) ια becomes εια, οια respectively: ἀλήθεια, εὔνοια.

α) A final τ generally becomes σ before ια: but *not*, if the root ends in στ.

IV. ADJECTIVES FROM SUBSTANTIVES, VERBS, AND OTHER ADJECTIVES.

18. { ιος (Eng. *like, ly, en,* &c.) / ικός (Eng. *tive, sive, ic,* &c.) } mark *belonging, relating to,* or *proceeding from, consisting of,* &c.

α) The termination ιος coalesces with a final α, ε, ο, υ, into αιος, ειος, οιος, ψος.—ειος is often from the name of a *person* (Eng. *ic, ean*). A final τ often becomes ς before ιος: as πλού-σ-ιος from πλοῦ-τ-ος.

19. εος, ῑνος (Eng. *y, en*) denote the *substance* or *material* of which a thing consists.

α) Some in ινος are from words of *time;* and some from other substantives and even adjectives (ἀλγεινός, ἀληθινός).

20. ρός[2] (ερός, ηρός), αλέος, εις (ήεις, όεις, ίεις) and ώδης, generally denote *fulness, abundance* (Eng. *y, ful, ous*).

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[1] Either as coming from roots with ο, or by changing ε into ο.

[2] Observe the accents wherever they are given.

21. ιμος and ικός denote *capability, fitness*, &c.; those in ιμος, both *transitively* and *intransitively*; those in ικος only in a *transitive sense*.

22. ός, νός, λός, ωλός, ρός, and ας, also express the verbal notion as adjective; *most commonly* in a *passive*, but sometimes in a *transitive* sense.

23. μων denote the possession of a *habit* or *feeling*, expressed by a verb.

24. τίος = part. in *dus*.

25. τός = *past participle*; but often *fit* or *proper* to be, &c. (*ibilis*).

V. ADVERBS.

26. ως, added to the root of adjective.

27. δον, σε, express *manner, place*, &c. (from substantives).

28. θι = *in* a place: also the old datives, οι, ησι[1], or (after ι or ρ) ᾶσι; and (chiefly from *pronominal* adjectives) χοῦ, χῆ.

29. θεν = *from* a place.

30. δε = *to* a place.

31. δον, δην, &c., denote *manner* (from verbs).

32. ι, ει, τι, τει, δις, are other adverbial terminations, denoting *manner, circumstance*, &c.

33. στι is from *national* names.

VI. PECULIAR CLASSES OF SUBSTANTIVES.

34. *Diminutives.*—ιον, διον, ιδιον, αριον, ασιον, υδριον, υλλιον, υλλις, ις, ισκος, ισκη, &c.

35. *Amplificatives*, ων, αξ.

36. *Gentilia.* ος, ιος, ινος, ανος, ηνος, ιτης, ιατης, ωτης, ευς.

37. *Patronymics.* { ιδης (G. ου), ιων (G. ιονος), / αδης (from ης, ας, ιος), } (*masculine*).
ις, ας, ωνη, ινη..... (*feminine*).

A in composition has three meanings.

38. (1) α (= ἀνευ, *without*), *not, un-*, &c., negative.
(2) α (= ἀγαν, *very much*) strengthens the meaning.
(3) α (= ἁμα, *together*) expresses the connexion between two objects.

Table of the less obvious meanings of Prepositions *in Composition.*

39. ἀμφί, *on both sides.*

40. ἀντί, *against*, marking *opposition; in return for*, &c.

41. ἀνά[2], *up; back again.*

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[1] *Not* ησι. B.

[2] With βαίνειν, &c. ἀνά, *up*, and κατά, *down*, mean respectively *into the interior*, and *down to the coast.*

42. διά (*dis*) marks *separation; taking apart* or *aside.*

43. ἐν, often *into.*

44. κατά [1], *down;* it often implies *completion,* and hence 2) *ruin, destruction* (answering in both to *per*).

45. μετά (*trans.*) marks *transposition, change, sharing.*

46. παρά sometimes signifies (like *præter*) *missing,* or *doing amiss.* παραβαίνειν, *to transgress,* &c.

VII. ACCENTUATION.

I. SUBSTANTIVES.

(1) First Declension. [*First* and *second* declensions.]

1. *a*, Gen. ης. Accent as far back as possible. But Roman names in ῖνα are *properisp.*, and Greek names in δᾶ, θᾶ, *paroxytone.*

a) Hence those in εια, from adj. in ης, are proparoxytone, since they end in ᾰ́: those in εια, from verbs in ευω, paroxytone, since they end in ᾱ́.

2. ρα, accent as far back as possible, except *verbal* derivatives, which are *oxytone.*

3. ύνη, paroxytone.

(The other terminations can hardly be reduced to rule, from the number of endings and exceptions.)

4. δης, αδης, are paroxytone.

5. της from *verbs,* generally oxytone, except those that in the poets appear likewise with the termination ηρ, as ψάλτης, κυβερνήτης, πλάστης, κλέπτης, ψεύστης.

(2) Second [*Third*] Declension.

6. Here, too, words directly from the root (whether with or without the change of ε into ο) are paroxytones: those with peculiar syllables of formation (as μος, τος, &c.) are oxytone.

7. Κίνδυνος, θάνατος, κάλαμος, with κόσμος and ὄγμος·
Add πόλεμός θ' ὅρμος τ' and οἶμος· πότμος and ὦμος,
Throw their accents back: to these add ὄλμος, *a mortar.*

8. Obs.

νόμος,	*law,*	νομός,	*pasture-ground.*
λουτρόν,	*bath,*	λοῦτρον,	*water for washing.*
βίος,	*life,*	βιός,	*bow.*
δῆμος,	*people,*	δημός,	*fat.*

9. *Oxytone* are λαός, ναός, θεός, υἱός, ἀδελφός,
Κριός, and others besides, without *abstract* signification.

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[1] Hence κατά is sometimes equivalent to *up* in English: καταφαγεῖν, *to eat up.*

10. Neuters are accented as far back as possible. (—[1] *ἑρπετόν*, *ζυγόν*, *πτερόν*, *ὠόν*, and the *adjective* substantives *φυτόν*, *βοτόν*, *ῥυτόν*.)

11. Diminutives in *ιον* are *paroxytone* when they form a dactyl (*παιδίον*): when not, they throw the accent as far back as possible.

12. Of other diminutives,

a) *ισκος* is *paroxytone*, *νεανίσκος*.

b) *αριον*, *ιδιον*, *υλλιον*, *υφιον*, *properoxytone*.

(3) Third Declension.

13. Monosyllables with acc. *α* are oxytone. —*πᾶς*.

14. Monosyllable *neuters*, and those with nom. *-ς*, acc. *ν*, are perispomena. —*κλείς*, *κίς*, *λίς* (but acc. *κλεῖν*, *κῖν*, *λῖν*).

(Polysyllables.)

15. *a*) Neuters throw the accent as far back as possible.

b) The following terminations (of *mas.* and *fem.*) are *oxytone*; the others throw the accent back as far as possible.

αν, *ενς*, *ω*	
ας, *fem.*	+ *ὁ ἀνδριάς*, *ἱμάς*.
ην	— some proper names and adjectives.
ηρ, *mas.*	+ *ἡ γαστήρ*.
ις, *acc. α*	— *ἄγλις*, *δέλλις*, *μέρμις*, *ὄρνις*.
ως	— *ἄλως*, *γάλως*. + *ὁ εὐρώς ἰδρώς*, *ταώς*.
υς	— *βότρυς*, *γένυς*, *γῆρυς*, *ἔγχελυς*, *θρῆνυς*, *ἶτυς*, *κόρυς*, *κώμυς*, *νέκυς*, *πέλεκυς*, *πῆχυς*, *πίτυς*, *πρέσβυς*, *στάχυς*, *χέλυς*: and some proper names, as *Γόρτυς*, *Φόρκυς*.
ων, *fem.*	— *γλήχων*, *μήκων*. + many proper names (as *Παφλαγών*, *Μακεδών*), the names of the months (*Γαμηλιών*), all in *εων*, and *ἀγών*, *ἀγκών*, *αἰών*, *ἀλεκτρυών*, *ἠγεμών*, *κηδεμών*, *κανών*, *λειμών*, *χιτών*, and a few more [2].

16. Feminine names of persons in *ις* are accented on the same syllable as the *masculine* form from which they are derived: if, however, the masculine was *properoxytone*, or a *dissyllable barytone*, the fem. in *ις* is oxytone.

Thus, *αὐλητήρ*, *Σπαρτιάτης*, *but* *Πέρσης*, *αἰχμάλωτος*.
αὐλητρίς, *Σπαρτιᾶτις*, *Περσίς*, *αἰχμαλωτίς*.

II. ADJECTIVES.

17. *Simple* adjectives (except those that are used *substantively*, as *φίλος*, *a friend*, &c.) generally have the accent on the last syllable; *compound* adjectives not. But to this rule there are many exceptions.

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[1] — (*minus*) means 'except': + (*plus*) means 'together with.'

[2] So words denoting a *place where things are kept*: e. g. *σιτοβολών* (*granary*), &c. *ὀδούς*, *tooth*, is oxytone.

I.	II.	III.	IV.
Oxytone.	*Paroxytone.*	*Proparoxytone.*	*Properispomena.*
θος, κος, λος, νος, πος, ρος, σος, στος[1].	ιλος, υλος, λεος. Verbals in τεος.	ιος, εος, μος, and polysyll. in ειος (when these endings are simply appended to the root).	Polysyllables in οιος, ψος; αιος from subst.
αος when there is no kindred form in εως.	ας, when G. not αδος.		Dissyllables in ειος.
ης, G. εος.	εις, ων.		
ας, G. αδος.	Multiplicatives in οος.		
υς.—Verbals in τος.	ης, G. ητος, with the word ὀλίγος.		
Dissyllables in οιος, ψος; and αιος from substantives.			
Exceptions.	*Exceptions.*	*Exceptions.*	*Exceptions.*
αἰόλος, βέβηλος, δῆλος, ἴκηλος, κόλος, λάλος, ὅλος, φαῦλος	ἠλίκος, πηλίκος, τηλίκος	βαλιός, δεξιός, πολιός, σκολιός	ἀραιός, γεραιός, δηναιός	ἠβαιός, κραταιός, παλαιός
		—	—	
		ἀντίος, ἐναντίος	βέβαιος, βίαιος, δείλαιος	δίκαιος, μάταιος
		—	—	
		ἐθελημός, ἰταμός	ὅμοιος, γέλοιος	*Atticè.*
		—		
μόνος		ἀνδρεῖος, γυναικεῖος, ἑταιρεῖος, ἠθεῖος, μεγαλεῖος, οἰκεῖος, ὀθνεῖος, παιδεῖος, παρθενεῖος, σπονδεῖος		
—		—		
ἄκρος, γαῦρος, γλίσχρος, ἐλεύθερος, λάβρος, παῦρος				
—				
ἶσος, μέσος				
—				
All in ὕνος	*proparox.*	Those in εος, where the ε is an Ionic insertion, are *oxytone*; as κενεός, &c.		
—				
Those in ινος from simple roots, denoting a *substance* or *species*.	*proparox.*			
—				
πλήρης				
—				
ἥμισυς, θῆλυς, πρόσβυς				

[1] When adjectives with these terminations are formed from simple roots. Of course ξος, ψος, come under σος.

(*Compound Adjectives.*)

18. ος.—Accent as far back as possible, except in those compounded of *noun, verb* (in that order) with *long penult* and *transitive meaning;* which are *oxytone.*

19. *Exceptions.*—Those in αρχος, σῦλος are *proparoxytone:* so are those in εργος that express a *worker,* not as one who follows such an occupation, but as one who is of *such a character.* These become *properisp.* if a contraction takes place; as κακό-εργος, κακοῦργος.

20. When the penult is *short,* those with a *transitive* meaning are paroxytone; those with a *passive* or *intransitive* meaning, proparoxytone: μητροκτόνος, *mother-killing:* μητρόκτονος, *killed by his mother.*

21. *Exceptions.*—Compounds with short penult whose first *factor* is a preposition, *a* (*privative* or *intensive*), δυς, εὐ, ἀει, ἀγαν, ἀρι, ἀρτι, ἰρι, ἡμι, ζα, παν, πολυ, are proparoxytone: so are many in οχος (from εχω).

22. Verbals in τος become *proparoxytone* in the compounds, *when they are declined with two endings:* not otherwise.

23. ης, G. εος. Those are *oxytone* (1) that have *short penult,* and a *verbal root* as their last *factor;* as, ἰοβαφής.

(2) Those ending in αλγής, αχθής, ειδής, ουργής, πληθής.

(3) The compounds with the words enumerated in 21; as, ἀτερπής, &c.

24. The neuters of ήρης, ώδης, are *properisp.* ῆρες, ῶδες.

25. The others in ης, εος, throw the accent as far back as possible (ὑπερμεγέθης, neut. ὑπερμέγεθες).

26. Those in ας, G. ου, are *paroxytone.*

27. Those in ης, G. ου, with *penult long* are *oxytone* (except those in πώλης): those with *penult short, paroxytone.*

28. If, however, the *last factor* is an *unaltered* substantive, the accentuation of that substantive is retained.

29. All in πλήξ, ρώξ, τρώξ, σφάξ, are *oxytone.*

III. NUMERALS.

30. Numerals throw the accent as far back as possible.

31. *Exceptions.*—(1) ἑπτά, ὀκτώ, ἐννέα, ἑκατόν.

32. (2) Adverbs in άκις (*paroxytone*).

33. (3) Ordinals in οστός (*oxytone*).

34. (4) Multiplicatives in οος, οῦς.

35. (5) Substantives in ας; μονάς, τριάς, &c. (*oxytone*).

IV. ADVERBS.

36. ως from oxytones in ος is circumflexed: from barytones, *paroxytone.*

37. ως from ης is *oxytone* (— those in ήθως).

38. ως from υς, ων, ειςˌ and participles, is *paroxytone.*

39. θεν, θι, σε } (1) Those in οθεν, οθι, οσε, are *paroxytone;* except those from πᾶς, ἄλλος, οἶκος, ἔνδον, and ἐκτός[1], which are *proparoxytone.*

(2) With any vowel *but o* before the termination, the accent remains on the syllable that has it in the original word: ἀρχῆθεν from ἀρχή; ἄνωθεν from ἄνω. Except ἕκαθεν from ἑκάς, *Atticè* ἕκας.

40. δε is enclitic, and treated as such; πόλινδε, οἰκόνδε, Μέγαράδε.

41. άδην is *paroxytone:* δόν, ηδόν, *oxytone.*

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[1] Remember these words by their meaning: "*Every other house, within* (and) *without.*"

GREEK EXERCISES.

§ 1. *Preliminary Remarks on some of the Tenses.—The Article.*

1 THE Imperfect has, besides the usual meaning of that tense, that of expressing *continued* or *repeated actions*, taking place in past time.

2 The Aorists express actions *independently*, as *completed* in past time.

Thus the aorist is used of actions conceived as *single* and *definite* (often *momentary*) actions, without any reference to their *duration*. The imperfect, denoting that the action was *going on* at some past time, naturally implies *some duration*. Hence it is often used of *continued* and *repeated* actions.

The dog *bit* him (*aor.*): the dog *howled* all night (*imperf.*).

The aorist is a *narrative*, the imperfect a *descriptive* tense.

Obs. The Imperfect (of *habitual* actions) is often construed by '*used to*,' &c.

3 The Perfect expresses actions *continued* or *remaining in their effects* up to the *present* time.

a) Hence the *aor.* is nearly our *perfect indefinite* (the perf. formed by *inflection*): the *perf.* our *perfect definite* (or perfect with '*have*').

b) But when the connexion of the past with the present is obvious from the context, the aorist may be used for the perfect; or, in a narrative, for the pluperfect †.

c) It is only when a particular stress is to be laid on the time of the occurrence, that the perfect or pluperf. *must* be used. All this is, however, greatly influenced by euphony.

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† Thus (1) *τῶν οἰκετῶν οὐδένα κατέλιπεν* (*has left*), *ἀλλ' ἅπαντας πέπρακεν*. (2) Darius summons Cyrus from the government, *ἧς αὐτὸν σατράπην ἐποίησεν* (of which he *had made* him Satrap).

4 It is taken for granted that the pupil knows

(1) That the verb agrees with its nominative case.

(2) That every *adjective* word—whether adjective, participle, pronoun, or article—must agree with its substantive in *gender*, *number*, and *case*.

(3) That the transitive verb is followed by the accusative, &c. &c.

EXAMPLES.

5 *a.* τὸ τῆς ἀρετῆς κάλλος, *the beauty of virtue.*

b. ὁ τὰ τῆς πόλεως πράγματα πράττων, he who transacts (*or*, manages) *the affairs of the state.*

6 (*a*) A governed genitive is often placed between an article and its noun.

In this way *two* and even *three* articles may stand together.

7 (*b*) ὁ πράττων, (*the* person *doing* =) *he who does.*

Hence the *article* with a *participle* is equivalent to a personal or demonstrative pronoun with a relative sentence.

Thus,

ὁ πράττων, *he who does.*

τοῦ πράττοντος, *of him who does.*

&c.

Pl. οἱ πράττοντες, *those who do.*

τῶν πραττόντων, *of those who do.*

&c.

8 VOCABULARY 1.

Virtue (ἀρετή). *Beauty* (κάλλος, n.). *City, state* (πόλις). *Thing, or affair* (πρᾶγμα[a]). *To do, transact, manage* (πράττω).

Wonder or *am surprised at, admire* (θαυμάζω, with *fut. mid.*—but *aor.* 1 *act.*). *Well* (εὖ). *Ill* (κακῶς). *Often, frequently* (πολλάκις). *Citizen* (πολίτης, ī,[b]). *Judge* (κρῑ́της).

πράττω, *do*, has also the *intransit.* meaning of our *to be doing well* or *ill:* i. e. to be *prosperous* or *unfortunate*. In this sense it has the *perf.* 2 πέπρᾶγα. The *a* is long throughout.

Exercise 1.

9 I admire the beauty of the city. The citizens are doing well. I have often admired the beauty of the cities. The judge often admired the beauty of virtue. I admire those who transact (7) the affairs of the state. He transacts the affairs of the state ill. The citizens are doing ill. I have often admired the virtue of the citizen. The citizens admire the virtue of the judge.

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[a] Nouns in μα from *verbs* generally denote the *thing produced by the act.* They may be compared with the *pass.* participle (τὸ πεπραγμένον), Wd.-B. 8, 11.

[b] Nouns in ης of the first *decl.* from *verbs*, denote the *male doer of the action*, Wd.-B. 5: those from *substantives* denote *a person* standing in any near relation to what is denoted by the substantive: as πολίτης from πόλις. Those in ιτης *from subst. have* the ι long. Κρῑ́της is from κρίνω.

§ 2. *The Article (continued).*

a. Κῦρον μεταπέμπεται, *he sends-for Cyrus.*—ἀναβαίνει οὖν ὁ 10
Κῦρος, *Cyrus therefore goes-up.* 2. Σωκράτης, *Socrates.*
ὁ Σωκράτης, *Socrates (as a celebrated philosopher).* 3. Ἀθῆναι, *Athens.* αἱ Ἀθῆναι, *Athens (as a celebrated city).*

b. Σωκράτης ὁ φιλόσοφος, *Socrates the Philosopher.*

c. ἵππος ἔτεκε λαγών, *a mare brought-forth a hare.*

d. γυνή τις ὄρνιν εἶχεν, *a woman* (or, *a certain woman*) *had a hen.*

e. ἡ κόρη ἐγένετο ἀσκός [e], *the girl became* (or, *was turned into*) *a leather-bottle.*

(*a*) Proper names, if they have been *recently mentioned* or are to 11
be pointed out as *well-known* and *distinguished*, take the article: but otherwise *not.*

Hence the names of *Deities, Heroes,* &c. generally take the article; and the names of persons *recently mentioned.*

(*b*) But if the proper name is followed by a *description* which 12
has the article, the proper name is without the article; unless it is to be distinguished from others, or expressed *emphatically*, as being *well-known*, or as having been *previously mentioned* [d].

(*c*) The Greek has no indefinite article (our '*a*'). 13

(*d*) Our '*a*' should be translated by τίς, when a *particular* person or thing is meant, though not named: in other words, wherever we might substitute '*a certain*' for '*a.*'

(*e*) The *subject* [e] generally has the article, the *predicate* not. 14

VOCABULARY 2. [Those with * prefixed are to be looked for in 15
the lists of irregular substantives and verbs.]

Socrates (*Σωκράτης). *Athens* (Ἀθῆναι). *Philosopher* (φιλόσοφος). *Horse, mare* (ἵππος). *Hare* (λᾰγώς, *acc.* λαγών and λαγώ). *Woman* (*γυνή. R. γυναικ. V. γύναι). *Hen* (*ὄρνις [g]). *Water* (*ὕδωρ, n.

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[c] Or, ἀσκὸς ἐγένετο ἡ κόρη. So, Θεὸς ἦν ὁ Λόγος, *the Word was God.* This arises from the nature of a proposition. We usually assert of a particular thing that it is *included*, as *an* individual, in a particular class; not that it is the *whole* of that class.

[d] Kr. who quotes *Bacch.* 1314: νῦν ἐκ δόμων ἄτιμος ἐκβεβλήσομαι | ὁ Κάδμος ὁ μέγας.

[e] That is, the *nominative before the verb.* See note [c], above.

[g] '*Bird,*' but in *Att.* generally *cock, hen;* just as we use *fowl.*

R. ὕδατ). *Wine* (οἶνος [h]). *Boy, son* (παῖς, G. παιδός). *To have* (* ἔχω). *To bring forth*, or, of birds, *to lay* (* τίκτω, R. τεκ). *Damsel* or *maiden* (κόρη). *Leather-bottle* (ἀσκός). *Become* (* γίγνομαι [l], γεν). *An egg* (ὠόν). *Three* (τρεῖς, τρία, τριῶν, τρισί).

Exercise 2.

16 I admire the beauty of the hen. *A* (*d*) boy had a hare. The water was turned into wine (*e*). The hen laid three eggs. A certain damsel had three hens. I admire the virtue of the maiden. The hare was turned into a horse. The boy admires the beauty of Athens. The citizens admire the beauty of the woman. I admire *those who transact* [1] the affairs of Athens. I have often admired the virtue of Socrates. I admire Socrates the philosopher. The woman shall have a hen. The water has been turned into wine. A certain judge has three hens.

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§ 3. *Article (continued).*

17 *a.* ὁ σὸς δοῦλος, *your slave*. *b.* ἀλγῶ τὴν κεφαλήν (I am pained as to *the* head =) *I have a pain in* my *head*. *c.* ἥδετο ἐπὶ πλουσίοις τοῖς πολίταις, *he rejoiced* (or *was glad*) *when the citizens were wealthy* (or, *that the citizens were wealthy*). *d.* ὁ ἐμὸς πατὴρ καὶ ὁ τοῦ φίλου, *my father and my friend's* (literally, *my father and* the *of my friend*).

18 (*b*) *My, your, his,* &c. are to be translated by the article, when it is quite obvious *whose* the thing in question is.

Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's) the pronouns must be used.

19 (*c*) When an *adj. without the article* stands *before* the article of the substantive, the thing spoken of is not distinguished from any thing else, but *from itself* under other circumstances [m].

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[h] οἶνος, with the *digamma* Ϝοῖνος, *vinum*. So ὠόν, ὠϜόν, *ovum*.

[l] γίγνομαι, γενήσομαι, γεγένημαι and γέγονα, ἐγενόμην. All *intrans.* for *am born; become.* ἐγενόμην and γέγονα also serve for preterites of the verb '*to be.*' When γέγονα may be construed '*I am,*' it means, '*I am by birth,*' or '*have become.*' B.

γείνομαι, *am born*, poet.: *aor.* ἐγεινάμην, *begot, bore* (in *prose* as well as *poetry*).

[m] Thus in the example it is not, '*rich citizens,*' that are opposed to *other citizens;* but the *wealth* of *the citizens* is opposed to the *poverty* of *the same citizens.*

VOCABULARY 3. 20

Slave (δοῦλος). *To feel* or *suffer pain; to be pained* at (ἀλγέω). *Head* (κεφαλή). *To rejoice, be glad,* or *take pleasure in* (ἥδομαι, *dat.*). *Wealthy, rich* (πλούσιος[n], Wd.-B. 18). *Father* (πατήρ[o]). *Friend* (φίλος). *Thine, thy* (σός). *Mine, my* (ἐμός). *Jaw* (γνάθος, f.). *Tooth* (ὀδούς, G. ὀδόντος, m.). *Ear* (οὖς, ὠτός, n.). *Foot* (πούς, ποδός, m.). *Hand* (*χείρ, χειρός, f. but R. χερ for G. D. *dual,* and D. *plur.*). *Knee* (* γόνυ, n. R. γονατ). *Brother* (ἀδελφός). *Daughter* (θυγάτηρ[o]). *Mother* (μήτηρ[o]). *Wise, clever* (σοφός). *Happy* (εὐδαίμων). *To love* (φιλέω). *To be vexed at* (ἄχθομαι, ἐσομαι, ἠχθέσθην, *dat.*). *Beautiful* (καλός). *Bad* (κακός).

Obs. 1. ἥδεσθαι *and* ἄχθεσθαι *are more commonly followed by the* dat.[p] (without a prepos.) *except in the construction* (in 17, *c*) *explained in* 19.

Obs. 2. '*That,*' when it stands for a subst. before expressed, is to be translated by the article. (See 17, *d.*)

Exercise 3.

The mother of the beautiful daughter has a pain in her jaws. 21 I am glad that my brothers are happy (*c*). The father rejoiced in his son's being wise (*c*). My friend and my brother's (*d*). I often have a pain in my foot. My mother was suffering from a pain in her hands (*b*). I am vexed that the bad are wealthy (*c*). The daughter loves *her* mother. My slave loves my brother's. I admire your virtue and *that* of your friend. The beautiful damsel shall be turned into a horse. I am pleased with *those who transact*[1] the affairs of the state. He was vexed that the citizens were rich. I take pleasure in my daughter's being beautiful (*c*).

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§ 4. *Article (continued).*

a. ἡ τοῦ ποιητοῦ σοφία[q], or ἡ σοφία ἡ τοῦ ποιητοῦ, *the wis-* 22 *dom* (cleverness, &c.) *of the poet.* ἡ καλὴ κεφαλή, or ἡ κεφαλὴ ἡ

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[n] Adjectives in ιος denote what *belongs to, concerns,* or *comes from* what the root expresses. They are formed from *substantives,* and sometimes from other adjectives in ος. When the root ends in τ it is sometimes changed into σ: πλοῦτος, *wealth,* πλούσιος.

[o] Πατήρ, μήτηρ, θυγάτηρ, γαστήρ, throw away ε in G. and D. *sing.* and D. *pl.* They have V. ερ, and insert ά (observe the accent) before σι in D. *pl.*

[p] Ἄχθομαι occurs with ἐπί, Xen. Hell. 7, 1, 32. (ἠχθοντο ἐπὶ τῷ φρονήματι αὐτῶν)· ἥδομαι in Cyr. 8, 3, 44. In the poets they are also followed by the *acc.,* especially of neut. pronouns.

[q] Substantives in *ιᾱ* are derived from *adj.* and express the *abstract* notion of the *adj.*

The other positions of the *gen.* are frequently met with: Μηδείης τὴν ἁρπαγήν, Herod. i. 3. ἡ ἀναχώρησις τῶν Ἀθηναίων, Thuc. i. 12. For a *partitive* gen. these are the only correct positions.

καλὴ [r], *the beautiful head.* *b.* Ἀλέξανδρος ὁ Φιλίππου, *Alexander the son of* Philip (υἱός, *son*, understood). ὁ Σωφρονίσκου, *the son of Sophroniscus.* *c.* εἰς τὴν Φιλίππου, *into Philip's* country (χώραν, *country*, understood). *d.* τὰ τῆς πόλεως, the affairs *of the state* (πράγματα understood). τὰ ἐμά, *my* affairs, *my* property. οἱ ἐν ἄστει, the people *in the city*, those *in the city.* οἱ σὺν τῷ βασιλεῖ, those *with the king* (= οἱ ἐν ἄστει or σὺν τῷ βασιλεῖ ὄντες: sc. ἄνθρωποι).

23 (*d*) The *substantive* to which the article refers is often *understood:* and often the participle '*being*' (ὤν) also; so that the article then stands alone before a *genitive*, or a *preposition* with its case.

24 VOCABULARY 4.

Poet (ποιητής). *Wisdom, cleverness* (σοφία). *Alexander* (Ἀλέξανδρος). *Philip* (Φίλιππος). *Sophroniscus* (Σωφρονίσκος). *Son* (υἱός). *Country* (χώρα). *Our* (ἡμέτερος). *Yours* (ὑμέτερος). *March* an army, when spoken of its general (• ἐλαύνω). *March* of the army, and of a person *undertaking an expedition;* also *journey, set out,* &c. (πορεύομαι, with *aor.* 1 *pass.*; ἐπί τινα, *against* a person). *Persian* (Πέρσης, ου). *Scythian* (Σκύθης, ου). *Cyrus* (Κῦρος). *King* (βασιλεύς). *Madness* (μανία [t]). *People* (δῆμος). *Army* (στράτευμα [u], n.). *Geometer* (γεωμέτρης, ου). *With* (σύν, dat.). *City, town* (ἄστυ [v], n.).

Exercise 4.

25 I admire the wisdom of the geometer. *The people in the city* admire the beautiful mother of the damsel. The people in the city admire the very beautiful daughter of the very beautiful mother. The king marches *into the country* of the Scythians. The army of the Persians marches into the country of the Scythians. Cyrus marches against the king of the Persians. The son of Sophroniscus is astonished at the madness of the people. The poet admires *those who manage* [1] the affairs of the state. I rejoice in the king's being wealthy [s]. I am vexed when the bad are wealthy [s]. The people in the city (*d*) admire the son of Philip. The king has the tooth-ache (*i. e.* suffers-pain in his teeth [4]). The clever geometer has a pain in his knees. A certain poet had a very beautiful horse. *Those with the king* will march against *the son of Philip.*

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[r] The latter position gives emphasis to the adjective or dependent gen.

[t] This word was formed from an *adj.* μανός, *mad*, which is quoted by Suidas. See 22, q.

[u] στρατός, στρατιά, *army*; στρατεία, *expedition.* στράτευμα has both meanings; the latter often in Herodotus.

[v] ἄστυ never means *the state*, as πόλις does. It is often used of an *old* or *sacred part of a* πόλις, as *we* speak of '*the City*,' as a part of London.

§ 5. *Article (continued).*

οἱ πάλαι[w], the *long ago* men = *the men of old* (i. e. the men [*being*, or, *who were*] long ago). 26
ὁ μεταξὺ χρόνος, the *between* time = *the intermediate time.* ἡ αὔριον, *adv.* (ἡμέρα, *day*, understood), *the morrow, the next day.*

An adverb with the article is equivalent to an adjective. 27

VOCABULARY 5. 28

Long ago (πάλαι). *Man* (ἄνθρωπος, *homo*). *Between* (μεταξύ). *To-morrow* (αὔριον, *adv.*). *Time* (χρόνος). *Near* (πέλας—πλησίον). *One's neighbour* (ὁ πλησίον). *Then* (τότε). *Now* (νῦν). *Here* (ἐνθάδε). *There* (ἐκεῖ). *Up, upwards* (ἄνω[x]). *Down, downwards* (κάτω). *Move* (κινέω). *Crocodile* (ὁ κροκόδειλος). *Both* (ἄμφω, ἀμφότερος; the latter often in the *plural*; ἀμφότερα τὰ ὦτα, *both his ears*, Xen.). *Life* (βίος). *This* (οὗτος, B. 38. W. 33. Ac. 50, 4).

Exercise 5.

[In doing the exercise, consider which of the adverbs *comes nearest* to the meaning of the adjective or equivalent phrase.]

The men *of old* did this. They did this the next day (*dat.*). 29
The crocodile moves its *upper* jaw. The son of Sophroniscus has a pain[4] in both his ears. I am surprised at the madness of the *Persians of old times.* I wonder at *the men of the present day*[y]. I admire *the wise men of old.* They love *the present life.* We wonder at the madness of our neighbours. *The people there*[z] are astonished at the madness of those with the king. I am astonished at the cleverness of those who manage my affairs.

Exercise 6.

He had a pain (*imperf.*) in both his knees. The people here 30
admire the son of Sophroniscus. The crocodile was turned into a hare (10, *e*). The people here admire my daughter and my brother's. The people there are doing well. I have often wondered at the wisdom of our *present* geometers. The crocodile lays eggs. The king of the Scythians has a pain in[4] his *lower* jaw.

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[w] So in English 'the *then* Mayor.'

[x] Of countries, ἄνω is used of marching into the *interior*; κάτω, of marching *down to the coast.*

[y] '*The now* men.'

[z] People = *persons* must not be translated by δῆμος. *The people there*, οἱ ἐκεῖ.

§ 6. *Article (continued).*

31 *a.* ὁ ῥινόκερως τὴν δορὰν ἰσχυροτάτην ἔχει, *the rhinoceros has a very strong hide.*

b. φεύγωμεν τὰ αἰσχρά. διώκωμεν τὰ καλά, *let us fly from* what is base; *let us pursue* what is honorable.

c. μὴ διώκωμεν τὰ αἰσχρά, *let us not pursue* what is base.

d. τὸ ταχὺ λαλεῖν, talking *fast;* τοῦ ταχὺ λαλεῖν, *of* talking *fast,* &c.; τὸ πάντας κακῶς λέγειν, the speaking ill *of every body.*

e. ἡ ἀρετή, *virtue;* ὁ χρυσός, *gold;* οἱ ἀγαθοί, *the good;* οἱ ἀετοί, *eagles.*

f. τὸ τελευταῖον, *at last;* τὸ ἀπὸ τοῦδε [a], *henceforth.*

31* (*a*) To express, for instance, that a person 'has *a* very beautiful head,' or 'very beautiful hands,' the Greeks said: 'has *the* head very beautiful;' 'has *the* hands very beautiful.'

The article must not be used, unless it is *assumed* that the thing in question *has* the property, the object being only to describe of *what kind* it is; so that the information is conveyed by the adjective, not by the substantive. If the writer wished to *inform* us that the rhinoceros *had a hide,* which was moreover *a strong one,* he would *not* use the article. Thus of the crocodile: ἔχει δὲ καὶ ὄνυχας καρτεροὺς, *it has also* strong claws.

32 (*b*) τὸ καλόν, is: '*the beautiful* [c],' '*the honorable,*' in the *abstract; beauty.* τὰ καλά, are: *beautiful* (or *honorable*) *things; whatever things are beautiful; what is beautiful;* or simply, *beautiful things.*

[*Obs.* We learn from *b*, that the *first person plur.* of the *pres. subj.* is used in exhortations; and from *c*, that μή is used with it for '*not.*' See 108, 1.]

33 (*d*) The infinitive with the article becomes, in effect, a substantive declinable throughout, and answering to the English '*participial substantive*' in *—ing.*

34 (*e*) *Abstract* nouns, and the *names of materials,* generally take the article. When a *whole class,* or *any* individual of that class, is meant, the noun, whether singular or plural, takes the article.

35 VOCABULARY 6.

Rhinoceros (ῥινόκερως, G. ωτος). *Nose* (ῥίς, G. ῥῑνός, f.: plur. *nostrils*). *Horn* (κέρας, n. W. 20. B. p. 20. Ac. 35, 3). *Hide* (δορά [d]). *Strong*

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[a] Literally, '*the from this*' (time).

[c] Thus in English, "Burke on *the Sublime* and *Beautiful.*"

[d] Nouns in *a* and *η* from verbal roots, are generally oxytone. The abstract notion predominates in them (B.); the vowel of the root is often changed into *o*, *as in perf.* 2 (mid.) δέρω, *flay* δορά

(ἰσχῡρός). *To fly from* (φεύγω). *Base, disgraceful* (αἰσχρός—αἰσχίων, αἴσχιστος). *To pursue* (διώκω †). *Fast, quick* (ταχύς [e], neut. adj. = adv.). *Talk* (λαλέω). *Speak, say* (λέγω). *Speak ill of* (κακῶς λέγειν, acc.). *Speak well of* (εὖ λέγειν, acc.). *Treat ill, behave ill to* (κακῶς ποιεῖν, acc.). *Treat well, do kind offices to, confer benefits on* (εὖ ποιεῖν, acc.). *Elephant* (ἐλέφας, ντος, m.). *Stag* (ἔλαφος, m.). *Gold* (χρῡσός). *Good* (ἀγαθός—ἀμείνων, ἄριστος). *Eagle* (ἀετός).

διώκειν is also, *to prosecute*; φεύγειν, *to be prosecuted*: διώκειν τινὰ φόνου, *to prosecute a man on a charge of murder*: φεύγειν φόνου (understand δίκην, *cause, trial*), *to be tried for murder*.

Exercise 7.

The elephant has *a* strong hide. The maiden has very beautiful 36
hands. The stag has very beautiful horns [13]. The Persian's boys pursue *what is honorable*. Let us fly from those who pursue [1] *what is disgraceful*. Do not let us fly from *what is honorable*. Let us avoid (*Say*: fly-from) talking fast. Let us fly from the madness *of speaking ill of every body*. Let us do kind offices to our friends. The citizens *prosecute Philip on a charge of murder* [17]. Sophroniscus *was tried for murder* [17]. Let us henceforth pursue *the honorable*. Let us not treat our (18) slaves ill. He took pleasure in doing kind offices to the good (*Obs.* 1, *p.* 5). The Scythians admire the beauty of gold. The boy wonders at the horn of the rhinoceros.

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§ 7. *Article as demonstrative pronoun. Pronouns.*

a. τὰ αὐτὰ τοὺς μὲν λυπεῖ, τοὺς δὲ τέρπει, *the same things pain* 37
some *persons, but delight* others.

b. λύκος ἀμνὸν ἐδίωκεν· ὁ δὲ εἰς ναὸν κατέφῡγε [f], *a wolf was pursuing a lamb; and* (or *but* [g]) *it fled for refuge into a temple.*

c. καὶ ὃς ἐξαπατηθεὶς διώκει ἀνὰ κράτος, and he, *being deceived, pursues at full speed* (literally, '*at* or *with force* or *strength*').

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† The *fut. mid.* is the more common in Attic Greek. [e] B. 33.

[f] καταφεύγω.

[g] δέ is not only *but*, but also *and*, and in Homer *for*. It is used where no other particle is required, to avoid having a proposition in the middle of a discourse *unconnected* with what goes before. It is often, therefore, omitted in translating into English.

d. αὐτὸς ἔφη, *he* himself *said* (*it*). αὐτὸς ὁ δοῦλος, *or* ὁ δοῦλος αὐτός, *the slave* himself: ὁ αὐτὸς δοῦλος, the same *slave*. μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτόν, *I fear this more than death* itself. ἔδωκεν αὐτοῖς τὸ πῦρ, *he gave* them *the fire*. αὐτὸν γὰρ εἶδον, *for I saw the man* himself: εἶδον γὰρ αὐτόν, *for I saw him*.

38 (*a*) ὁ μέν—ὁ δέ[h], *this—that; the one—the other*, &c. οἱ μέν—οἱ δέ, *these—those; some—others*. (More than one ὁ δέ may follow.)

39 (*b*) In a narrative ὁ δέ stands (once) in reference to an object already named. So καὶ ὅς, when the reference is to a *person*.

40 (*d*) 1) αὐτός is '*self*,' when it stands in the *nom. without a substantive*, or, *in any case with one*.

2) αὐτός is *him, her, it*, &c. in an oblique case without a substantive.

3) ὁ αὐτός is '*the same*.'

4) αὐτός standing alone in an oblique case, is never '*self*,' except when it is *the first word* of the sentence.

41 VOCABULARY 7.

Same (ὁ αὐτός). *Some—others* (οἱ μέν—οἱ δέ). *To pain, annoy* (λυπέω). *Delight* (τέρπω). *Wolf* (λύκος). *Lamb* (ἀμνός). *Fly for refuge* (κατα-φεύγω). *Temple* (ναός[i]). *More—than* (μᾶλλον—ἤ). *To fear* (φοβέομαι[k]). *Death* (θάνατος). *Fire* (πῦρ, n.). *Say* (φημί, B. p. 114. W. 86). *Give* (δίδωμι, W. 84. B. p. 102. Ac. 146). *Sheep* (ὄϊς, οἷς[l]). *Dog* (κύων, m. if the *sex* is not to be specified. R. κυν. V. κύον). *House* (οἶκος). *Deceive* (ἀπατάω, ἐξαπατάω, the latter being stronger, *to deceive thoroughly*). *At full speed* (ἀνὰ κράτος, *at force*). *Force, strength* (κράτος, n.). *Ride*, intrans. (* ἐλαύνειν, *to drive on*—ἵππον understood). *To ride up to any body*, ἐλαύνειν πρός (*with acc.*). *For* (γάρ). Can γάρ begin the sentence? (*No.*) Can δέ? (*No.*) Can μέν? (*No.*)

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[h] *μέν, indeed;—δέ, but.* Often, however, there is no considerable opposition between words so connected, the use of μέν being principally to prepare us for a coming δέ. It need not be translated, except when the context plainly requires an *indeed*.

In translating from English into Greek, whenever the *second* of two connected clauses has a *but*, the first should have a μέν.

[i] νεώς, *Att.*

[k] In act. *frighten*. It has *fut. mid.* and *pass.*; aor. *pass.*

[l] The forms in Attic Greek are: *S.* οἷς, οἱός, οἷ, ὄϊν,—*D.* οἷε, οἰοῖν.
P. οἷες, οἰῶν, οἱσί, οἷας and οἷς. (It is *m.* and *f.*)

Exercise 8.

A dog was pursuing a sheep, *and it* fled-for-refuge into a house. 42 *Some* admire the mother; *others* the daughter. Cyrus rides at full speed. I[m] *myself* say it. I admire the mother more than the daughter *herself*. They will give *him* the gold. I will give the gold to (the man) *himself* (40, 4). I deceived the slave *himself*. *And they* (*c*), being deceived, fly-for-refuge into a temple. *And he*, riding at full speed, flies from those who[1] are pursuing him[n]. The wolves fly at full speed. Let us pursue the wolves at full speed. *The same* dogs are pursuing the hares. Let us pursue them[n] *ourselves*. Let us not deceive our neighbour. *The Persians of those days*[11] pursued honorable things[13]. Speak well of those who[1] have done you kind offices[16]. Cyrus rode up to him.

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§ 8. *Pronouns* (*continued*).

a. ἄλλοι, *others*; οἱ ἄλλοι, *the others*; οἱ ἕτεροι, *the others* (with 43 a stronger opposition), *the other party*.

b. ἡ ἄλλη χώρα, *the* rest *of the country*.

c. πολλοί, *many*; οἱ πολλοί, the *many*, *the* multitude, most *people*.

d. πᾶσα πόλις, every *city*; πᾶσα ἡ πόλις, *the* whole *city*, all *the city*.

e. οὗτος ὁ ἀνήρ, *or* ὁ ἀνὴρ οὗτος [not ὁ οὗτος ἀνήρ], *this man*. ἐκεῖνος ὁ ἀνήρ, *or* ὁ ἀνὴρ ἐκεῖνος, *that man*. αὐτὸς ὁ βασιλεύς, or ὁ βασιλεὺς αὐτός, the *king himself*.

The noun with οὗτος, ὅδε (*this*), ἐκεῖνος (*that*), takes the article; 44 the pronoun standing *before* the article, or *after* the noun.

πᾶς in the sing.[o] *without* the article (= ἕκαστος), '*each*,' '*every*;' 45 *with* the article, '*the whole*,' '*all*.'

VOCABULARY 8. 46

Others (ἄλλοι). *The others* (οἱ ἄλλοι). *The other party* (οἱ ἕτεροι). *The rest of*—(ὁ ἄλλος agreeing with its *subst.*). *Many, much*[p] (πολύς).

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[m] The nom. of the *personal* pron. is not to be expressed.

[n] The *acc.* of the pronoun is seldom expressed when the person meant is quite obvious.

[o] In the plur. πάντες *must* have the article, when there is reference to *particular* objects: when not, the usage is variable.

[p] W. 24. B. p. 29, 30. Ac. 39, 1.

Great (μέγᾰς—μείζων, μέγιστος). *The many, the multitude, most people* (οἱ πολλοί). *Every, each* (πᾶς in the *sing.* without the *art.*). *The whole, all* (πᾶς ὁ, or ὁ πᾶς, in the *sing.* *Pl.* πάντες: see note on 45). *This* (οὗτος, ὅδε). *That* (ἐκεῖνος). *Man* (ἀνήρ, ἄνθρωπος). *Cut* (* τέμνω; of a country, *to ravage* or *lay waste*, by cutting down its trees, crops &c.). *The enemy* (οἱ πολέμιοι, *adj.*).

Obs. ἀνήρ[1] (*vir*), *man* as opposed to *woman*, and used in a good sense. ἄνθρωπος (*homo*), *man* as a *human being*, opposed to other animals; and often used, like *homo*, when *contempt* is to be expressed.

Exercise 9.

[*Obs.* With '*this*,' '*that*,' the order is, Pron. Art. Noun.
(or,) Art. Noun, Pron.]

47 The enemy laid waste *the whole* country. The other party are laying waste *the rest* of the country. My brother is pursuing the same Persians. I admire *this* city. I often admired *that* city. The many do not (οὐ) admire the beauty of wisdom. The king *himself* is laying waste the *rest* of the country. A certain man was pursuing his slave; *but he* fled for refuge into the upper[11] city. The others were turned into eagles. I will give *the whole egg* to my brother. He gave *all the water* to his (18) horses. I feel pain[4] in every part of my head (*in my whole head*). *Most people* rejoice when[5] their friends are wealthy. *The other party* manage the affairs of the city.

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§ 9. *Pronouns* (*continued*).

48 *a.* ἔθιζε σαυτόν, *accustom yourself.*

b. ἔφη πάντας τοὺς ἀνθρώπους τὰ ἑαυτῶν ἀγαπᾷν, he *said that all men loved*[5] their own *things*.

c. νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, *he thinks that the citizens serve* him.

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[1] W. 15, Obs. 3. B. p. 15. Ac. 40.

[5] It is an idiom of our language to use a *past* tense in a sentence beginning with '*that*' (and other dependent sentences), when the verb on which they depend is in a *past* tense. The *pres.* infin. must be used in Greek, whenever the action to be expressed by it did not *precede* the time spoken of.

d. στρατηγὸς[t] ἦν Ξενοκλείδης, πέμπτος αὐτός, *Xenoclides was their general (himself the fifth =)* with four others.

(*a*) In the reflexive pronouns (ἐμαυτοῦ, &c.[u]) the αὐτός is not *emphatic.* To express '*self*' emphatically, αὐτός must precede the pronoun, αὐτὸν σέ, &c. 49

(*b*) '*Own*' is translated by the *gen.* of the reflexive pronoun (ἑαυτοῦ). '*His*' by the *gen.* of αὐτός. (So '*their*' by *gen. plur.*) 50

(*c*) ἑαυτοῦ is often used (like *sui*) in a dependent sentence, or in a clause having *acc.* and *infin.*, for the *subject* of the principal sentence[v]. 51

But the simple αὐτόν is often used, or ἕ (οὗ, οἷ, &c. σφεῖς, σφᾶς, &c.). οὗ is never *simply* reflexive in Attic prose, but is confined to *this kind* of reflexive meaning. B.[w] The forms οὗ, ἕ, occur in *Plato*, but not in the other great Attic prose-writers. Kr.

VOCABULARY 9. 52

Accustom (ἐθίζω[x]). *I am accustomed* (εἴθισμαι: or εἴωθα, a *perf.* 2 from ἔθω: κατὰ τὸ εἰωθός, neut. part., *according to my, his,* &c. *custom; as my, his,* &c. *custom was*). *Love, like, am fond of* (ἀγαπάω: also, with *acc.* or *dat.*, *I am contented with*). *Think, am of opinion* (νομίζω). *Serve, perform service* (ὑπηρετέω[y]). *General* (στρατηγός). *To command* an army (στρατηγέω). *Third* (τρίτος). *Fourth* (τέταρτος). *Every body* (πᾶς τις). *I am present, am here,* &c. (πάρ-ειμι. τὰ παρόντα, *present things, circumstances,* or *condition.*)

To perform this service, ὑπηρετεῖν τοῦτο.
——— *these services,* ὑπηρετεῖν ταῦτα.

Exercise 10.

Accustom yourself to confer benefits upon[16] the good. Every body loves *his own* things. I accustom myself to serve the state. Cyrus, as his custom was, was riding at full speed. I will give the gold to you yourself (49). Philip was their general *with two others.* He thinks that the citizens have conferred benefits upon him. Accustom yourself to be contented with your (18) present condition. Let us not treat those ill who[1] have done good to us. 53

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[t] From στρατός *army,* ἄγω *lead.*

[u] W. 34, g. B. p. 43.

[v] Of course only when it *cannot* be mistaken for the subject of the *infin.* or dependent verb.

[w] This passage is misconstrued, and so made incorrect, by the Eng. Translator of Buttmann, p. 325.

[x] Aug. ι. εἰθιζον, εἰθισμαι. It is used in *pass.*

[y] ὑπό, ἐρέτης, *rower,* properly, *to row for a person,* or *at his command.*

He accustomed himself (*imperf.*) to perform these services for the good. I will perform this service for you. He has a [12] large head. I am accustomed to perform you these services.

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§ 10. *Of the Neut. Adjective.*

54 *a.* εἶπε ταῦτα, *he said* this. *b.* τὰ τῶν θεῶν φέρειν δεῖ, *we should bear* what comes from the gods. *c.* σοφώτερον ποιεῖς, *you act* more wisely. αἴσχιστα διετέλεσεν, *he lived in a* most disgraceful way. *d.* ἡ ἀρετή ἐστιν ἐπαινετόν, *virtue is* praiseworthy. *e.* ἡ πολλὴ τῆς χώρας, the greater part *of the country.* ὁ ἥμισυς τοῦ χρόνου, *half* the time.

55 (*a*) In Greek, as in Latin, the *neut. plur.* of an adjective is used without a substantive, where *we* should rather use the *singular.*

56 (*b*) The *neut. article* with a *gen.* case is used in an indefinite way for any thing that *relates to*, or *proceeds from*, what the *gen.* expresses.

57 (*c*) Neuter adjectives are used *adverbially;* and generally,
The neuter *sing.* of the *comparative* } serve also for the *comp.* and
The neuter *plural* of the *superlative* } *superl.* of the adv.

58 (*d*) When an adjective is the *predicate*, it is often in the *neut. singular*, when that is not the gender, or even number, of the *subject.*

This can only be, when the assertion is made of a class or general notion; not of a particular thing. It may be supposed to agree with *thing* understood.

59 (*e*) πολύς (πλέων or πλείων, πλεῖστος), superlatives, and the *adj.* ἥμισυς [s] stand in the gender of the *gen.* that follows them, when we might have rather expected the *neut. adj.* (Not τὸ πολὺ τῆς γῆς, but ἡ πολλή.)

60 VOCABULARY 10.

We ought, should or *must* (δεῖ [a], *oportet*). *Bear* (*φέρω). *Said* (εἶπον [c]). *Live* (δια-τελέω, ἐσω, properly, *finish, go through;* βίον or

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[s] *Acc. plur.* εῖς and εας. G. ους in later writers.

[a] δεῖ (— δέοι, δέῃ, δεῖν, δέον), δεήσει. *Imperf.* ἔδει.

[c] εἶπον (εἰπέ, &c.) an *aor.* 2. Also εἶπα *aor.* 1. of which εἴπατε. εἰπάτω, and also εἶπας, are used by *Attic* writers.

χρόνον understood). *Praiseworthy* (ἐπαινετός). *To praise* (ἐπαινέω[d]). *To act* (ποιέω). *Forwardness, zeal* (τὸ πρόθῡμον, *adj.* for ἡ προθυμία). *Peloponnesus* (Πελοπόννησος, f.).

Exercise 11.

The others laid waste *half* the country. The other party [19] act 61
more wisely. The rest [19] of the Scythians act more wisely. He spent half his life in a most disgraceful way. The others are doing better[e]. The *rest* of the citizens are doing very well[e]. The king of the Persians has ravaged the greater part of the Peloponnesus. Wisdom is praiseworthy (*d*). The son of Sophroniscus [9] said *this* (*a*). Let us bear *what comes from the gods*. The son of Philip will command (the army) *with three others* [21]. Accustom yourselves to bear what comes from the gods. One ought to like one's own things. A certain man had a hen. Eagles [15] have a [12] very beautiful head. This stag has very beautiful horns.

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§ 11. *Subject and Predicate.*

a. τὰ ζῶα τρέχει, *the animals run.* τῶν ὄντων τὰ μέν ἐστιν ἐφ' 62
ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, *of existing things some are in our power, and others are not in our power.* *b.* τοσάδε ἔθνη ἐστράτευον, *so many nations* went on the expedition. *c.* τὰ τῶν φίλων κοινά, *the property of friends is common.*

(*a*) The *nom. neut. plur.* generally has the verb in the *singular;* 63
but often not (*b*) when *persons* or *living creatures* are spoken of.

(*c*) The verb '*to be*' is often omitted. 64

VOCABULARY 11. 65

Animal (ζῶον). *Run* (*τρέχω· R. δραμ). *In a person's power* (ἐπί with the *dat.* of the *person*; ἐπ' ἐμοί, *in my power*; ἐπ' ἐμοῦ, *in my time*; ἐπὶ τοῦ πατρός, *in my father's time*). *So many* (τόσος, τοσόσδε, τοσοῦτος). *Nation* (ἔθνος, n.). *Go on an expedition* (στρατεύω). *Existing things, things that are,* or (55, *a*) *what is* (τὰ ὄντα, part. from εἰμί. B. p. 117. W. 95. Ac. 147. τῷ ὄντι, *in reality, really*). *To go away* (ἀπ-ειμι[g]. W. 96. B. p. 118. Ac. 147). *Now* (= *already, at once,* without waiting any longer—ἤδη).

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[d] —ίσω (Xen. but *generally* ἰσομαι), ἤνεσα, ἤνεκα, ἠνέθην: but ἤνημαι.

[e] By 57 the *compar.* and *superl.* of *good* must here be used.

[g] εἰμι has a *fut.* meaning, and is more common in this sense than ἐλεύσομαι, *fut.* of ἔρχομαι. In the *moods* it is used as *pres.* or *fut.* B.

[Words after which the omission of the *copula* ('*is*,' '*are*,' &c.) is very common.]

Ready (ἑτοῖμος [h]). *Disappeared, vanished* (φροῦδος [i]). (*It is*) *time* (ὥρα). *Easy* (ῥᾴδιον, n.). *Hard, difficult* (χαλεπόν, n.). *Worthy* (ἄξιος). *Possible* (δυνατός). *Impossible* (ἀδύνατος). *Necessity* (ἀνάγκη = *it is necessary*). *Lawful, fas* (θέμις), &c.

Exercise 12.

66 These things were not in my power. These things took place in our fathers' times. This (*plur.*) is good. It *is* now time to go away. They *are* ready to do this. The judge *is* worthy of death (*gen.*). The boys have disappeared [k]; the father has disappeared. Many nations will go on the expedition. It is easy to the wise, to bear *what comes from the gods* [25]. It is necessary to bear what comes from the gods. Let us go away at once. Socrates, the son [9] of Sophroniscus, was really wise. For it is not lawful to speak ill of the gods. It is hard to deceive the wise. Those in the city are ready.

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§ 12. *On the Moods.*

67 *a.* μὴ κλέπτε, *do not steal* (forbids stealing *generally*).

μὴ κλέψῃς, *do not steal* (forbids stealing in a *particular instance*).

b. πάρειμι, ἵνα ἴδω, *I* am *here to see.*

παρῆν, ἵνα ἴδοιμι, *I* was *there to see.*

οὐκ ἔχω (or οὐκ οἶδα), ὅποι [l] τράπωμαι, *I don't know which way to turn myself.*

οὐκ εἶχον (or οὐκ ἤδειν), ὅποι [l] τραποίμην, *I did not know which way to turn myself.*

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[h] Afterwards ἕτοιμος.

[i] From πρό, ὁδός: only found in *nom.* of all numbers.

[k] Begin with *adj.* *Have, has,* are not to be translated.

[l] In *dependent* (or *indirect*) questions, the *regular* rule is to use,

not πόσος;	ποῖος;		πηλίκος;		
(*quantus?*)	(*qualis?*)		*how old* or *big?*		
but ὁπόσος,	ὁποῖος,		ὁπηλίκος.		
So *not* πότε;	ποῖ;	ποῦ;	πῶς;	πόθεν;	πῇ;
when?	*whither?*	*where?*	*how?*	*whence?*	*how? whither?*
but ὁπότε,	ὅποι,	ὅπου,	ὅπως,	ὁπόθεν,	ὅπῃ.

So, also, not τίς, but ὅστις. But the *direct* interrogatives are very often used in *indirect* questions, as: ἠρώτα με τίς εἴην, *he asked me who I was.*

c. ἤρετο, εἰ οὕτως ἔχοι, *he asked if it were so.*
ἔλεξέ μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἣνπερ ὁρῴην, *he told me that the road led to the city which I saw.*

(*a*) 1) *The moods of the* aorist *do not refer to past time.* 68

2) The moods of the aorist express *single, definite*[m] actions not contemplated as *continuing:* those of the present contemplate them as *continuing.*

The notion of the action's *being completed* is also so far *left out of sight* in the moods of the aorist, that they are usually construed by the English *present.*

Obs. The sense of *completion* is, however, still *prominent,* when the subjunctive and optative of the aorist are used with *conditional* particles, and with such *temporal* and *relative* clauses as are *virtually* conditional (e. g. clauses introduced by *when, until,* &c. and with ὅς ἄν = *si quis, quicumque,* &c.). See examples in 89, *c, d.*

Obs. The action may *really* be one that *must* take up a long time: e. g. Xen. uses ταῦτα διηγήσασθαι of *relating all* that he had learnt about Cyrus; his birth, character, &c. The moods of the aorist are used when the duration of the action (though it may *be* ever so considerable) is left quite out of sight, the action being contemplated as *one,* definite, independent action.

3) The *participle* of the aorist describes *completed* actions: πεσών, *having fallen.*

(*a*) μή, when it *forbids,* takes the imperative of the present, the 69 subjunctive of the aorist[n].

[In doing the exercises, consider (1) whether a *single, definite* action is spoken of; or a *continued* action, or *habit.* Having thus determined whether the aorist should be used, or the present, (2) *if* you use the *present,* you must also use the *imperative;* if the *aorist,* the *subjunctive.*]

Of course the *subj.* of the *present* must be used for the *first person* (when the present is to be used), as the *imperat.* has no first person. Μὴ μαινώμεθα, *let us not be mad.*

☞ *The* optative *is the regular attendant of the historical* 70 *tenses.*

(*h*) Hence: The *relatives* and *particles* (except the compounds 71

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[m] It has been usual to say that the moods of the aorist express *momentary* actions: but I have rejected this term as both incorrect and likely to mislead.

[n] A *consequence* of the distinction pointed out in 67, *a* and 68, is that "μή with *imperative present* tells a man to *leave off* what he has already begun: μή with *aor. subj.* tells him *not to begin* the action. The imperat. of the pres. is, however, often used with reference to *not beginning.*" (Hermann.) For *exceptions* see *Kühn.* 421, 5.

of ἄν in 77; see 90), which take the *subjunctive* after the *present* and *future*, take the *optative* after the *historical*[o] tenses.

The *optative* is thus, in fact, the *subjunctive* of the *historical* tenses, answering to the *imperfect* and *pluperfect* of the Latin subjunctive.

72 (*c*) So the particles and pronouns, which go with the indicative *in direct* take the optative *in oblique narration*.

Oblique discourse (*sermo obliquus*) is when the *opinions*, *assertions*, &c., of *another* are related in the *third person*. "He said that *he thought*, &c."—"He said, '*I think*,' &c." would be in *direct discourse* (*sermo rectus*). By '*oblique narration*' is meant that the events, sentiments, &c., are *narrated* as belonging to *past time*.

73 VOCABULARY 12.

Steal (κλέπτω, with fut. mid.). *Theft* (κλοπή). *Know* (οἶδα [q]). *Whither* (ποῖ;—in dependent questions, ὅποι). *Turn* (τρέπω. Mid. *turn myself*). *To ask* (ἠρόμην *aor.* 2: ἐρωτάω used for the other tenses). *Road* (ὁδός, f.). *Lead*, of a road (* φέρω). *See* (* ὁράω). *To be so* (οὕτως ἔχειν, to have *itself* or *themselves* so). To be *found* or *brought in guilty* (* ἁλῶναι with *gen.* Literally, '*to be taken*.' See ἁλίσκομαι). *Battle* (μάχη). *Fight* (μάχομαι, ἰσομαι, οὔμαι, ημαι). *That*=in order that, *ut* (ἵνα) *That*, after verbs of *telling*, &c. for Latin *acc.* with *infin.* (ὅτι, with *indic.* unless the *optative* is required by 72.—The *acc.* with *infin.* also occurs: e. g. after φημί, 89, *b*.)

For what is ἔχω sometimes used? (*to know*: so '*non habeo, quo me vertam*.') What are *strengthening* particles, and with what words are they often used? (γέ, *at least*; πέρ, *very*; δή, *now*. They are frequently used with *relatives*.)

Exercise 13.

74 I am here *to see* the battle. I was there *to see* the battle. Do not pursue *what is disgraceful*[13]. The road leads to Athens. The boy says that the road leads to Athens. The boy told me that the road led[t] to Athens. Do not deceive your father (Of a *particular* instance of deceit). The Persian was found guilty of mur

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[o] i. e. *Imperf.*, *aorists*, and *pluperf.*

[q] Properly a *perf.* from εἶδω, *see*. *I have perceived=I know.*
οἶδα, ἴσθι, εἰδείην, εἰδῶ, εἰδέναι, εἰδώς.
Plup. ᾔδειν. *Fut.* εἴσομαι (εἰδήσω).
Perf. οἶδα, οἶσθα, οἶδε | ἴστον, ἴστον | ἴσμεν, ἴστε, ἴσᾶσι.
Plup. S. ᾔδειν, *Att.* ᾔδη (from ᾖδεα).
ᾔδεις, *commonly* ᾔδεισθα, *Att.* ᾔδησθα.
ᾔδει, *Att.* ᾔδειν, *and* ᾔδη.
P. ᾔδειμεν *and* ᾖσμεν.
ᾔδειτε, ᾖστε.
ᾔδεισαν, ᾖσαν.

[t] See note on 48, *b*.

der. I asked him what he was doing. He asked me who I was. Who are you (*plur.*)? I asked them who they were. He told me that Xenoclides commanded them *with two others*[21]. Do not steal these things. Do not accustom yourself to deceive your mother. I was there to fight. He asked me whether (εἰ) these things were so. Let us not be vexed that the citizens are rich[s].

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§ 13. *The Moods (continued).*

On εἰ and ἄν. Conditional Propositions.

(Introductory remarks on ἄν.) 75

This particle (of which Hermann considers the real meaning to be *by chance, perhaps;* but Hartung, *else, otherwise*) gives an expression of *contingency* and *mere possibility* to the assertion.

Its *principal* use is in the *conclusion* of a hypothetical sentence; and 76
when it stands in other sentences, it refers to an *implied condition.*

It coalesces with several particles, so as to form one word with them. 77

Thus with	εἰ	ὅτε,	ἐπειδή,
it forms	ἐάν,	ἤν, ἄν,	ὅταν, ἐπειδάν.

The ἄν=ἐάν, εἰ ἄν, *regularly* begins the sentence, and is thus dis- 78
tinguished from the simple ἄν, which *must have some words* before it.

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a. εἰ ἐβρόντησε καὶ ἤστραψεν, *if it has thundered, it has also* 79
lightened.

b. ἐάν τι ἔχωμεν, δώσομεν, *if we have any thing, we will give it.*

c. εἴ τις ταῦτα πράττοι, μέγα μ' ἂν ὠφελήσειε, *if any one should do this* (or, *were to do this*), *he would do me a great service.*

d. εἴ τι εἶχεν, ἐδίδουν ἄν, *if he had any thing*[u], *he* would give *it.*
εἴ τι ἔσχεν, ἔδωκεν ἄν, *if he had had any thing, he* would have given *it.*

εἴ τι ἔχεις, δός, *if you have any thing, give it.*

εἰ (like our '*if*') has the two meanings of *if*† and *whether:* it 80
goes with the *indic.* or *optative;* but not, in good writers, with the *subjunctive.*—(See example in 67, *c.*)

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[u] It is implied, that he *has not* any thing. † See 335.

81 (*a*) *Possibility* without any expression of *uncertainty*: εἰ with *indic.* in both clauses.

(*b*) *Uncertainty* with the *prospect of decision*; ἐάν with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause †.

(*c*) *Uncertainty* without any such accessary notion: εἰ with the *optative* in the conditional clause, and ἄν with the *optative* in the consequent clause.

Obs. on c.) In English we *very often*, indeed *generally*, do not mark the *contingent* nature of the supposition in the conditional clause, but say in the indicative mood: '*if any one did this, he would do me a great service.*' The optative in Greek expresses the notion as a *mere conception.* It conveys no notion of *time*, and intimates *no opinion* as to the *existence* or *non-existence*, *possibility* or *impossibility* of what is *supposed.* In every statement therefore which means, '*if* this *were true*, that *would also be true*,' the optative is to be used in both clauses, whenever no intimation is conveyed whether the thing supposed is true or not.

(*d*) *Impossibility*, or belief that the thing is *not* so: εἰ with *imperfect* or *aorist indic.* in the conditional clause; ἄν with *imperf.* or *aorist indic.* ‡ in the consequent clause.

(1) The imperfect is used for *present* time; and also for *conditions* and *consequences* that, though they belong to *past* time, are to be represented as *having duration.*

(2) For *conditions* and *consequences* that refer to *past* time, the *aorist* must be used, unless either action is to be represented as *continuing* §.

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† Both verbs *may* be in the *future indicative* (the verb in the conditional clause with εἰ). The condition is then expressed in a more positive way, as a *contemplated* event: a construction which is often adopted when the condition expresses an event *hoped for* or *feared*; as, εἴ τι πείσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἥξει.

‡ The *pluperfect* is used when the *perfect* would be the proper tense, if the statement were not *hypothetical*: εἰ γὰρ αὐτάρκη τὰ ψηφίσματα ἦν, οὐκ ἂν Φίλιππος τοσοῦτον ὑβρίκει χρόνον (*would not have insulted*, or *have been insulting us*).

§ When the actions, one or both, *are* to be represented as *having duration*, the *imperfect*, which will then be used, must be construed in the *condition* (at least *generally*) by the English *pluperfect* (as is often the case with the Latin *imperfect* of the subjunctive). The two forms in *d* are often, therefore, construed in the same way. Thus: εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἔπασχον, *if they were* (or *had been*) good men, they would never have suffered this treatment. Οὐκ ἂν νήσων ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν. Sometimes the *condition* must be construed by the *pluperfect*, the *consequence* by *would* or *should*, not *would* (or *should*) *have*: εἰ μὴ τότ' ἐπόνουν, νῦν οὐκ ἂν ἐὐφραινόμην, if I *had not worked* then [*imperf.* representing *duration*], I *should* not *rejoice* (or *be rejoicing*) now.

(3) The condition may refer to *past*, and the consequence to *present* time.

εἰ ἐπείσθην, οὐκ ἂν ἠῤῥώστουν, *if I had* (then) *been persuaded*, I should not (now) *be out of health*.

VOCABULARY 13. 82

To benefit, to do a service (ὠφελέω). *Hurt, injure* (βλάπτω). *Kill, put to death* (ἀπο-κτείνω). *Speak the truth* (ἀληθεύω). *Mina* (μνᾶ). *Talent* (τάλαντον). *Not only—but also* (οὐχ ὅτι[v]—ἀλλὰ καί). *Even* (καί). *Not even* (οὐδέ).

[*Obs.* ὠφελεῖν, βλάπτειν, &c. take, besides *acc.* of *person*, an *adj.* in the *acc. neut. plur.*, where *we* should use adverbs; *very, more*, &c. μεγάλα, μικρά, μείζω, τὰ μέγιστα.]

Exercise 14.

[In conditional sentences, let the pupil always consider what *he supposes to be meant*: i. e. whether he would add, '*and time will show whether it is so or not*;' or, '*be this really so, or be it not*;' or, '*but the supposition is not* (or *was not*) *true*;' '*but this consequence has not taken place*.'—From the occasionally *necessary ambiguity* of the English forms, the same sentence may sometimes be translated correctly in different ways.]

If I have any thing[36], I will give it. If you were to do this, you 83
would confer the greatest benefit upon me (*c*). If any one should do this, he would greatly injure me. If I had a mina, I would give it to the slave. If he had had even three talents, he would have given them to his brother. If any one were to do (*c*) this, he would do the greatest injury[28] to the state. If you speak the truth (i. e. *if what you say should prove true*), I will give you three talents. If the wise were to manage the affairs of the state, they would confer a great benefit[28] upon all the citizens. If this be so[27], I will go away at once. If you were really wise, you would admire the beauty of virtue. I am here to see *not only* the city, *but also* the whole[20] country. If the citizens were wise, they would have killed not only Xenoclides, but also Philip. If you *should be found guilty*[27] of murder, the citizens will put you to death.

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§ 14. *The Moods* (*continued*).

a. ἡδέως ἂν θεασαίμην ταῦτα, *I* would *gladly* see *this*, or *I* 84
should like to see this. ἄνθρωπον ἀναιδέστερον οὐκ ἄν τις εὕροι, *a man* (or, *one*) could not find *a more shameless fellow*.

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[v] Such a verb as '*I do not say*' is understood: I saw, *not that* my son, *but also* &c. = I saw (*I do* not *say*) that (*I saw*) my son, but also, &c.

b. οὐκ ἂν φύγοις, *you* would *not* (but sometimes as *positive* as) *you* will *not* escape.

c. πόσου ἂν οἴει εὑρεῖν τὰ σὰ κτήματα πωλούμενα; *how much do you think that your possessions* would fetch (literally, *find*) *if they were sold?*

d. οὐκ ἔστιν ἕνα ἄνδρα ἂν δυνηθῆναί ποτε ἅπαντα ταῦτα πρᾶξαι, *it is not possible that one man* should *ever* be able *to do all this.*

e. τἄλλα[w] σιωπῶ, πόλλ' ἂν ἔχων εἰπεῖν, *I hold my tongue about the rest, though I* should have *much* to say. αἰτεῖ μισθὸν, ὡς οὕτως περιγενόμενος ἂν† τῶν πολεμίων, *he asks for pay on the plea that he* could then conquer *his enemies.*

*84 (*a*) The optative with ἄν is equivalent to our *would, should,* and sometimes *may, might,* &c.

It properly refers (as our *would* and *should*) to a condition supposed. Thus in (*a*), '*I would gladly see it,*' *if* it were possible; in (*b*) '*one could not,*' &c. *if* one were to look for one.

85 (*b*) The optative with ἄν may sometimes be *translated* by the *future.*

It is *really* the *consequence* of a conditional clause suppressed. '*You would not* escape,' i. e. 'if you were to attempt it.'—The Attics were peculiarly fond of expressing themselves in a doubtful way; of avoiding all *positiveness* in their assertions; and hence this optative with ἄν is used of the most positive assertions.

86 (*c. d. e.*) ἄν gives to the *infinitive* and the *participle* the same force that it gives to the *optative.*

Thus (as in *d*) the *infin.* gets the force of an *infin. future*[x].

This is the common way of expressing the future after verbs of *hoping, thinking, trusting, praying, knowing, confessing,* &c. when it is dependent on a *condition expressed or implied.*

Of a *positive unconditional* expectation, &c. the infinitive without ἄν is to be used; the *future,* if future time is to be strongly marked; if not, the *aor.* or *present,* according as the action is *momentary* or *continued.* (K.)

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[w] For τὰ ἄλλα.

† Literally, '*as thus being-likely-to-conquer.*'

[x] γράφειν ἄν = *scripturum esse.*
γεγραφέναι ἄν = *scripturum fuisse.*
γράψαι ἄν = (*a*) *scripturum fuisse,* or as *pres.* (*b*) *scripturum esse.*
γράψειν ἄν = *scripturum fore.* (K.)

(γράψειν ἄν is proved, I think, to be correct by *Hartung,* against *Porson, Hermann,* &c. *Kühner* and *Rost* both agree with *Hartung.*)

VOCABULARY 14. 87

How is '*would* (or *should*) *like to* . . .' translated? (By ἡδίως[y], *gladly*. ἥδιστ' ἄν . . . . *should like extremely*; ἥδιον ἄν . . . . ἤ, *I would rather—than*). *See, behold* (θεάομαι). *Shameless* (ἀναιδής). *Shamelessness, impudence* (ἀναίδεια[z]). *Find*; of things sold, *fetch* (*εὑρίσκω). *Possession* (κτῆμα, n.[b]). *Acquire, get* (κτάομαι, perf. κέκτημαι = *I possess*). *Sell*; *offer for sale* (πωλέω). *Can, am able* (δύναμαι[c]). What does ἔστιν sometimes mean? (*It is possible*). *One* (εἷς, μία, ἕν). *Hold my tongue about* (σιωπάω, with *fut. mid.*). *Ask for*; in mid. *ask for myself* (αἰτέω). *Pay* (μισθός). *Conquer, get the better of* (*περι-γίγνομαι, with *gen.*). *Escape from* (φεύγω, acc.—*fut. mid.*). *Black* (μέλας). *Flatterer* (κόλαξ). *Flatter* (κολακεύω). *Ever, at any time* (ποτέ[d]). *Just* (δίκαιος). *Faithful* (πιστός). *How much* (πόσον, n.). *Think* (οἴομαι[e]). *Hope* (ἐλπίζω).

Exercise 15.

[After such a *condition* as '*If I possessed a talent*,' make the pupil *say* (or, *write down*), either, '*but I do not*;' or, '*I merely suppose the case.*']

One cannot find a more shameless flatterer. One cannot find a 88
blacker dog. You will not escape from those who are pursuing you. If I possessed a talent, I would not ask you[f] for pay. It is not possible that you, being a man, should be able to deceive the gods. You will not deceive God, the judge of all. I should like to find these things. I should like to see the old geometers. Let us fly from the shamelessness of wicked men. You will not find a juster judge. Do not steal the poet's gold. Do not flatter. If you do this, you will conquer your enemies. How much do you think the eagle will fetch, if offered for sale? I asked him how much (67, [1]) his possessions would fetch, if sold? I will ask for three talents, *on the plea that I shall then conquer* (*e*) all my enemies. I hope that you will be able to do all this (*d*).

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[y] From ἡδύς, *sweet*. Adverbs in ως are formed by adding ως to the root; καλ-ός, καλῶς· ταχύς, ταχέ-ος, ταχέ-ως. Wd.-Bg. 38.

[z] The termination ια becomes εια when derived from adjectives in ης, by contraction with the ε of the root; ἀναιδής, ἀναιδέ-ος, ἀναίδειᾰ. The ᾰ is then shortened, and the accent thrown back to the *last syllable but two*.

α is an inseparable particle, meaning '*not*' in compound words. It generally takes ν before a vowel: *α not*, *αἰδ*, the root of words denoting *reverence, respect, shame*, &c.

[b] See 8, *a*.

[c] δύναμαι, δυνήσομαι, δεδύνημαι, ἠδυνήθην. (2 sing. δύνασαι.)

[d] πότε; *interrog. when?*

[e] οἴομαι and οἶμαι (2 *sing.* οἴει), οἰήσομαι, ᾠήθην. *Imperf.* ᾠόμην, ᾤμην.

[f] See 123, *a*, and 124.

§ 15. *The Moods (continued).*

89 *a.* παρέσομαι ἐάν τι δέῃ[g] (60, [a]), *I will come to you* (or, *be with you*), *if I am wanted.*

b. ἔφη παρέσεσθαι, εἴ τι δέοι or δεήσοι, *he said that he would come, if he were wanted.*

c. τότε δὴ[h], ὅταν ἃ χρὴ[i] ποιῇς, εὐτυχεῖς, *then only are you prosperous, when you do what you ought.* τότε δὴ, ὅταν ἃ χρὴ ποιήσῃς, εὐτυχήσεις, *then only will you be prosperous, when you* have done[k] *what you ought* (tum demum quum officia tua *expleveris*, felix eris).

d. ἐπειδὰν ἅπαντα ἀκούσητε, κρίνατε, *when* (or *after*) *you* have heard *all, decide.*

e. διαφθερεῖ ὅ,τι ἂν λάβῃ, *he will destroy whatever he takes* or *lays hold of* (*ceperit*).

90 (*a*) The compounds of ἄν (ἐάν, ὅταν, ἐπειδάν, &c. 77) *regularly* take the *subjunctive.* The same rule applies to *relatives* with ἄν.

91 (*b*) When they come into connexion with *past time* or the *oblique narration*, they either remain unchanged, or the simple words (εἰ, ὅτε, ἐπειδή—ὅς, ὅστις, ὅσος, &c.) take their place with the *optative* (70). [It is intended that the pupil should, in the exercises, *make the change.*]

*91 (*c. d. e.*) When these compounds of ἄν, and relatives with ἄν, go with the *subjunctive of the aorist*, that tense marks the *completion* of the action, and answers to the Latin *future perfect* (*futurum exactum*). See *Obs.* on 68, 2.

92 VOCABULARY 15.

At all (τί, neut. of τίς). *Also* (καί). *One ought* (χρή). *If there is any need* or *occasion* (ἐάν τι δέῃ, or εἴ τι δέοι). *Am prosperous* or *fortunate, prosper* (εὐτυχέω). *Fortune* (τύχη). *Hear* (ἀκούω[l]). *Judge, decide*

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[g] τί = *at all.* ἐάν τι δέῃ, *if it should be at all necessary.*

[h] *Then truly* (and not before) = *then only.*

[i] χρή (*oportet*)—χρείη, χρῇ, χρῆναι, *part. neut.* (τὸ) χρεών. Imperf. ἐχρῆν or χρῆν (*not*, ἔχρη): *fut.* χρήσει.

[k] Properly '*when you shall have done:*' but in English a *future* action, that is to precede another *future* action, is generally put in the *present* or *perfect* tense. We do not, that is, mark that it is *now* future, but consider ourselves as removed by the '*when*,' &c. to the time of its happening.

[l] *Fut.* ἀκούσομαι (but *aor.* 1 ἤκουσα), ἀκήκοα, ἠκουσμαι.

(κρίνω). *When* (ὅτε [m]). *Then* (τότε). *When?* (πότε;) *Destroy* (διαφθείρω [n]). *Take* (*λαμβάνω). *Whosoever, whatsoever* (ὅστις [p]). *When, after* (ἐπειδή, or with ἄν, ἐπειδάν).

[παρεῖναι, *to be present* (*here* or *there*), is often used of *being present to assist*; where we should use '*come to you*,' or '*be with you*.']

Exercise 16.

[When the consequent verb is in the *fut.*, how is '*if*' translated? with what mood?—79, *b*.]

He says that he will come, if he is wanted. If we do what we 93
ought, we shall be happy. If the citizens were to do [36] what they ought, they would be prosperous. If the citizens had done what they ought (*imperf.*), they would be prosperous (*now*). When I have any thing, I will give it. When they see this, they will fear. When you have managed the affairs of the state well, you shall manage mine also. He hopes that he shall (*thus*) be able to deceive the gods also. I am glad that the enemy are destroyed [s]. If the enemy had done this, they would have been destroyed. The judge said, that he would come, if he were wanted.

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§ 16. *The Moods* (*continued*).

a. ὑπερῷον [q] εἶχεν ὁπότ' ἐν ἄστει [r] διατρίβοι [s], *he had an* 94
upper chamber whenever he stayed *in town*.

b. ἔπραττεν ἃ δόξειεν αὐτῷ, *he did what* (in each case) *seemed good to him*.

c. οὓς (μὲν) ἴδοι εὐτάκτως καὶ σιωπῇ ἰόντας, ἐπῄνει [t], *he used to praise those whom* (at any time) *he saw marching in good order and in silence*.

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[m] ὅταν when the subj. should be used with ἄν.

[n] B. p. 63, 7, and 66, 3. W. 74. Obs. 2.

[p] The neut. of ὅστις (W. 33. Obs. *d. f.* B. 41) has generally a mark like a *comma* (called *diastole* or *hypodiastole*) after the *o*, to distinguish it from ὅτι, *that*.

[q] ὑπερῷον, adj. understand οἴκημα. ὑπερῴϊος, ῷος, from ὑπέρ, as πατρῴϊος, —ῷος, from πατήρ. P.

[r] ἄστυ is used of *Athens* as we use '*town*' of London.

[s] διατρίβειν, *to rub* (or *wear*) *away*, χρόνον, βίον (*conterere* tempus, *terere* vitam). Without *acc.* to *linger, stay*, &c.

[t] The imperfect of an habitual action; translated by '*used to*' &c. See 2, Obs.

95 (*a*) The *optative* is used of what *happened often*, when the time spoken of is *past*. [In this use it is called 'the optative of *indefinite frequency*.']

Obs. Hermann properly observes, that the *optat.* does not itself *express* the *repetition* of the act, but only carries with it the notion of *indefiniteness*, the *repetition* being marked by the *verb* of the principal sentence, which is usually the *imperfect*; sometimes a *frequentative* verb, or an *aorist* with πολλάκις, &c.

(1) For *pres.* or future *time*, the relatives with ἄν, and compounds of ἄν would be used with the subjunctive: οὗς ἂν ἴδῃ.

(2) To relatives ἄν gives in this way the force of our *ever*. ὃς ἄν (= quicumque, si quis) *whoever, any man who*; in plur. *all who*.

96 VOCABULARY 16.

Upper chamber (ὑπερῷον). *Whenever* (ὁπότε). *Stay* (in a town) (διατρίβω, τ). *It seems good* (δοκεῖ[u] = *videtur, videntur*; ἃ δοκεῖ μοι, *what seems good to me, what I please* or *choose to do*). *In good order* (εὐτάκτως). *Rank* (τάξις, f.[v]). *Order, arrange* (τάσσω, ξω). *Dining-room* (ἀνώγεων, n.[w]). *March* of a single soldier (εἶμι[x]). *Silence* (σιωπή). *Horse-soldier* (ἱππεύς, plur. *cavalry*). *To charge an enemy* (*ἐλαύνειν εἰς with *acc.*, sometimes ἐπί).

Exercise 17.

[What is the *fut.* of ἐπαινέω?—60, note d.]

97 He had a dining-room whenever he stayed in town. The judge had an upper-chamber whenever he stayed in town. I praise all whom I see (95, 1) acting well. The judge praised all whom he saw acting well. I will do whatever (95, 1) I please[33]. Whenever he took any city, he used to kill all the citizens. When I have taken[32] the city, I will kill all the citizens. When you have taken the city, do not kill the citizens. I praise those who march in silence. If you march in good order, I will praise you. Who would not admire cavalry marching (*riding*) in order? The cavalry of the Persians charge the ranks of the enemy. *I should like to see*[29] cavalry charging the enemy.

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[u] δοκέω (*seem* and also *think*), δόξω, δέδογμαι (*visus sum*), *aor.* 1 ἔδοξα. (The 3 *sing.* δοκεῖ, *imperf.* ἐδόκει, δόξει, ἔδοξε(ν), δέδοκται.)

[v] τάσσω, real root ταγ. Hence ταγ-σις = τάξις. Nouns in σις, σία, from verbs, denote regularly the *abstract* notion of the verb. Hence τάξις = the *putting in order*; but also, *order, a place assigned*, &c.

[w] = ἀνώγαιον from ἄνω, γαῖα, *earth, ground*.

[x] εἶμι, *ibo*. See W. 96. B. p. 118. Ac. 147.

§ 17. *On the Moods.*

a. βούλει[y] οὖν σκοπῶμεν; *do you wish, then, that we should* 98
consider (the question)?

b. πόθεν βούλει ἄρξωμαι; *what do you wish me to begin with?*

c. τί ποιῶ; *what shall I do? what am I to do?* ποῖ τράπωμαι; *whither shall I turn myself?*

d. εἴπω οὖν σοι τὸ αἴτιον; *shall I then tell you the cause?*

e. νῦν ἀκούσω[z] αὖθις —; *shall I now hear again—?* or, *am I now to hear again?*

The subjunctive is used in *doubting* questions either alone, or 99
after βούλει, θέλεις (*do you wish?*).

So also after οὐκ ἔχω (or οἶδα: 67, *b*), and ἀπορῶ(έω) *I am at a loss*, ἐρωτῶ(άω) *ask*, ζητῶ(έω) *seek*. (Optat. after the historical tenses, 67, *b*.)

VOCABULARY 17. 100

Wish (βούλομαι, θέλω or ἐθέλω[a]). *Consider, examine* (σκοπέω). *Whence* (πόθεν). *Begin* (ἄρχομαι). *Cause* (αἴτιον[b]). *Again* (αὖθις). *Then* (of inference: οὖν). *Am at a loss* (ἀπορέω[c]). *Seek* (ζητέω).

[ἀφ' ὑμῶν, ἀπὸ σοῦ, &c. ἀρξάμενος[d] (*having begun with you*=) *and you among the first; and you as much as any body.*]

Exercise 18.

[After what tenses must the *opt.* be used in dependent sentences?]

What shall I say? Do you wish, then, (that) we should go away? 101
What shall we do? Do you wish, then, that we should tell you the cause? Do you wish that I should hold-my-tongue-about this? Do you wish, then, that I should begin? All men, *and you as much as any body*, praise this man. This eagle has a [12] black head. They praise *not only* [28] the mother, *but also* the daughter. Not only you, but also your friends, will prosper, if you do this. We must bear what fortune sends (*what comes from fortune* [25]). You yourself shall

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[y] W. 48. Obs. 1, note. B. 70.

[z] The subjunctive used in this way (subjunctivus *dubitativus* or *deliberativus*) must not be mistaken for the *future*.

[a] ἐθέλω is *to be willing*: βούλομαι, *to wish*: the former implies the *consent of the will*, the second *a wish*, properly a wish *deliberately entertained*. Buttmann is wrong in making ἐθέλω denote particularly that kind of wish in which there lies a *purpose* or *design*; consequently the desire of something, the execution of which *is*, or *appears to be*, in *one's own power*.—(*Lexilogus*, Eng. Trans. 194.)

[b] Properly *adj.* [c] From *a not*, πόρος, *passage, outlet*.

[d] The ἀρξάμενος must be in the case of whatever it refers to.

hear. I am at a loss what (67, 1) to do. They are at a loss which way to turn themselves. They did not know which way to turn themselves. He used to praise all whom he saw doing this.

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§ 18. *The Moods in oblique narration.*

102 *a.* εἴ τι ἔχοι (or ἔχει), ἔφη δώσειν[e].
b. εἴ τι ἔχοι, ἔφη δοῦναι ἄν.
c. εἴ τι εἶχεν, ἔφη δοῦναι ἄν.
} Compare examples in 79.

103 (*a*) When conditional propositions occur in *oblique narration* (72, *c*), the *consequent clause* is in the *infinitive*.

(*b*) Instead, therefore, of the *optative with ἄν* (in 79, *c*) we shall have the *infin. with ἄν*.

(*c*) Instead of the *imperfect* or *aorist* with *ἄν* (79, *d*) we shall have the *present* or *aorist infin.* with *ἄν*.

104 (*a*) Instead of the *indic. future* (79, *b*) we shall have the *infin. future;* and *εἰ with optative* instead of *ἐάν with subj.*, if in connexion with *past time*.

105 Thus where we should have had in the *consequent clause*,

ποιήσω	ποιοῖμ' ἄν / ἐποίουν ἄν	ποιήσαιμ' ἄν / ἐποίησα ἄν	πεποιήκοιμ' ἄν / ἐπεποιήκειν ἄν

we shall have,

ποιήσειν ποιεῖν ἄν ποιῆσαι ἄν πεποιηκέναι ἄν.

Exercise 19.

106 He said that, if you were to do this, you would do him the greatest service[28]. I said that, if any one should do this, he would greatly injure me. He said that, if he had a mina, he would give it to the slave. He said that, if any one were to do this, he would do the greatest injury[28] to the state. He said that he was there to see the battle. How much do you think that your horses would fetch, if they were sold (84, *c*)? Who would not wonder at the shamelessness of this basest flatterer? He told me, that his daughter had very beautiful hands[12]. I *should extremely like to see*[29] the wise men *of old*[11]. If the Persians *of the present day*[11] were wise, they would be doing better. I should wish to be contented with what comes from the gods[25].

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[e] Also εἴ τι ἴχοι (or ἴχοι), ἴφη δώσειν ἄν. See 86, x.

§ 19. *οὐ and μή.*

a. οὐκ ἐθέλειν[f] φησίν, *he says that he does not choose.* 107

b. νομίζει οὐ καλὸν εἶναι, *he thinks that it is not honorable.*

c. οὐ δύναται οὔτ' εὖ λέγειν, οὔτ' εὖ ποιεῖν τοὺς φίλους, *he* cannot either *speak well of his friends*, or *treat them well.*

d. οὐκ ἐξῆν εἰσελθεῖν παρὰ τὸν στρατηγόν, ὁπότε μὴ σχολάζοι, *persons were not allowed to go in to the general, when he was not at leisure.* (Here a *condition* is implied: *if* he was not at leisure at that time.)

1) Οὐ denies *independently* and *directly.* 107*

2) Μή does not deny independently and directly, but *in reference to something else;* to some *supposed case, condition,* or *purpose;* or in the expression of some *fear, solicitude,* or *care.*

1) Μή is used in all *prohibitions* (see 32). 108

2) With all *conditional* particles, εἰ, ἐάν, (ἤν, ἄν), ὅταν, ἐπειδάν, &c., and with ὅτε, ὁπότε, '*when,*' if a condition is implied (*d*).

3) With all particles expressing *intention* or *purpose;* ἵνα, ὅπως, ὡς, &c.

Note.—In the same cases the compounds of μή will be used, when required: i. e. μηδείς, μηκέτι, &c., not οὐδείς, οὐκέτι.

But οὐ is used with ὅτι, ὡς (*that*): and also with ἐπεί, ἐπειδή 109 (*when, after,* and as *causal* conjunctions, *as, since*), because they relate to *actual facts.*

(*a. b.*) Οὐ is also (*generally*) used when the *opinions,* &c. of 110 another person are stated in *oblique narration.*

For though these seem to be dependent, they are only distinguished from direct assertions in *form.*

(*c*) In *negative* propositions, *indefinite* pronouns and adverbs 111 should be translated into Greek by the corresponding *negative* forms.

(1) Hence the particles for *neither—nor* are to be used for *either—or* after a negative; and *no, no body, no where,* for *any, any body, any where,* &c.

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[f] Of ἰθέλω, θέλω (see 100, *a*), the former is the common prose form: ἰθέλω —ήσω, —ηκα.

(2) The forms compounded with οὐ or μή (as οὐδείς, οὔτε—μηδείς, μήτε, &c.) are to be used according as the principal negative of the proposition is οὐ (or a compound of οὐ) or μή (or a compound of μή).

112 VOCABULARY 18.

Nobody (οὐδείς, μηδείς). *Not a single person* (οὐδὲ εἷς, μηδὲ εἷς: but this division, causing a *hiatus*, belongs to a later period of the language). *No longer* (οὐκέτι, μηκέτι [8]). *Not even* (οὐδέ, μηδέ). *Neither—nor* (οὔτε—οὔτε; μήτε—μήτε). *Neither—nor yet* (οὔτε—οὐδέ; μήτε—μηδέ). *Both—and* (καί—καί, or τέ—καί). *Unless* (εἰ μή). *Go into* (*εἰσ-έρχομαι). *Go away* (*ἀπ-έρχομαι. For the conjugation, see ἔρχομαι). *Company* (= intercourse with; ὁμῑλία). *Bid, order* (κελεύω). *One is allowed, licet* (ἔξεστι). *To be at leisure* (σχολάζω). *Leisure* (σχολή. σχολῇ, *slowly*: with a verb = *am slow to* do a thing, &c.).

Obs. τέ—καί is very often used, where *we* should only use '*and*.'—The notions are thus brought into closer connexion, and the τέ prepares us for the coming καί.

Exercise 20.

[When should μὴ κλέπτε be used? when μὴ κλέψῃς? 67.]

113 I will go away (65, *g*), that I may not see the battle. Let us no longer pursue *what is disgraceful* [13]. He told me, that the road did not lead to Athens (109). Do not think, that the citizens serve you. If you do not do what you ought (89, *c*), you will not prosper. No longer accustom yourself to deceive your father. I will not take it, unless you bid (me). Let no one steal this. Let not a single person go away. He says that the boys do not wish to go away. Let us not fly-from the company of the good. He said that, unless the citizens performed him this service [22], he would lay waste the rest [19] of the country. I shall be slow to do that [35].

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§ 20. *Verbals in* τέος.

114 *a.* G. ἐπιθυμητέον ἐστὶ τῆς ἀρετῆς, *we, you,* &c., should desire *virtue.*

D. ἐπιχειρητέον ἐστὶ τῷ ἔργῳ, *we, you,* &c., should set about *the work.*

A. κολαστέον ἐστὶ τὸν παῖδα, *we, you,* &c., should punish *the boy.*

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[8] ἔτι is *yet, still*; with negatives, *any longer.*

b. ἀσκητέον ἐστί σοι τὴν ἀρετήν, ἀσκητέα ἐστί σοι ἡ ἀρετή, } *you should cultivate virtue.*

c. πειστέον ἐστὶν αὐτόν, *we must persuade him.*
πειστέον ἐστὶν αὐτῷ, *we must obey him.*

N.B. These examples may all be translated *passively. Virtue should be cultivated*, &c.

These verbals are formed both from *trans.* and *intrans.* verbs; and also from *mid.* (*deponent*) verbs, since they are sometimes used in a passive meaning. 115

(*a*) They are *passive*, and take the agent in the *dative*; but they *also* govern the object in the same case as the verbs from which they come. 116

(*a*) When used in the *neuter* (with the agent in the *dat.* omitted), they are equivalent to the participle in *dus* used in the same way, and express: '*one must, ought*,' &c.; '*we, you*, &c. *must, ought*,' &c.; or, '*is to be*,' &c. 117

(*b*) When formed from transitive verbs, they may also be used in *agreement with* the object, the agent being still in the dative. 118

Here, too, they exactly agree with the participle in *dus*.

Two peculiarities in Attic Greek deserve notice: 119

1. The *neut. plur.* is used as well as the *neut. sing.*
2. The *agent* is sometimes put in the accus. as well as the object.

(*c*) When a verb has two constructions with different meanings, the verbal adjective sometimes has both: thus πειστέον with *accus.* has the meaning of *persuade* (πείθειν τινά); with the *dat.* that of to *obey* (πείθεσθαί[1] τινι). 120

VOCABULARY 19. 121

To practise, exercise, cultivate (ἀσκέω). *Desire* (ἐπι-θυμέω *gen.*, from ἐπί *on*, θυμός *mind, passion*). *Set about, take in hand* (ἐπι-χειρέω *dat.*, from ἐπί, χείρ). *Work, task, production* (ἔργον). *Parent* (γονεύς). *Attempt, endeavour, try* (πειράομαι: *verbal adj.* πειρᾱτέος). *Permit, suffer* (ἐάω[k], *v. adj.* ἑατέος). *Restrain by punishment, punish, chastise* (κολάζω, *fut.* -άσομαι). *Run*, or *fly, to the assistance of, assist in the defence of* (βοηθέω, *dat.*[l]).

Obs. These verbals should be formed from *aor.* 1 *pass.*[m] by rejecting the *augment*, turning θην into τέος, and *therefore* the preceding *aspirate* (if there is one) into its *mute* (*i. e.* πτ, κτ, for φθ, χθ).

Form verbals from διώκω *pursue*, φεύγω *fly from*, ὠφελέω *benefit*.

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[1] Perf. 2 (or *mid.*) πέποιθα, *I trust*, or *feel sure*; *I am persuaded*.

[k] Augment ι.

[l] From βοή *cry*, θέω *run*.

[m] For if the *aor.* 1 has a different vowel, &c. from *perf. pass.*, the *verbal adj* follows *it*, and not the *perf.*

Exercise 21.

122 The great work must be set about. We must not shun the labour. All the citizens should confer benefits on the state. He said that all the citizens ought to confer benefits on their country (*state*), when there is any occasion. We must fly-to-the-assistance of our country. We must set about the task of chastising[14] the boy. If the slave had done this, it would[26] be necessary to punish him. If the boy should do this, it would be necessary to punish him. He told us, that if this were so[27], we ought to set about the task. We must punish, *not only*[28] my boy, *but also* my brother's[6]. Parents[15] and poets[n] love their own productions. He said that virtue should be cultivated by all. Whoever (ὅστις ἄν, 95, 2) *is*[32] caught, shall be punished. We must not *be slow*[35] to obey our parents.

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§ 21. *Double Accusative.*

123 *a.* Θηβαίους χρήματα[o] ᾔτησαν[p], *they asked the Thebans for money.* *b.* οὔ σε ἀποκρύψω ταῦτα, *I will not hide this from you.* *c.* τοὺς πολεμίους τὴν ναῦν ἀπεστερήκαμεν, *we have deprived the enemy of their ship.* *d.* διδάσκουσι τοὺς παῖδας σωφροσύνην, *they teach the boys modesty* (*moderation* or *self-restraint*). *e.* τὸν παῖδα ἐξέδυσε τὸν χιτῶνα, *he stript the boy of his tunic.*

124 Verbs of *taking away from, teaching, concealing, asking, putting on* or *off*, take two accusatives.

125 VOCABULARY 20.

Thebans (Θηβαῖοι). *Money* (χρήματα). *Hide* (κρύπτω[q], ἀποκρύπτω). *Ship* (ναῦς[r]). *Deprive of* (ἀποστερέω). *Take away from*

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[n] The *art.* must be repeated before '*poets*,' or the meaning would be '*those who are parents and poets*:' in other words, *both* attributes would be spoken of the *same subject*.

[o] From χράομαι (see 8, *a*). It is only in the *plur.* that it means *money*, &c. Properly, *a thing used*.

[p] αἰτεῖσθαι in the *mid.* (*sibi aliquid expetere*) does *not* take two accusatives, but one acc. and παρά; or one noun and an *infin.* *Poppo.*

[q] In *aor.* 2 this verb has β for *charact.*

[r] ναῦς, νεώς, νηΐ, ναῦν,—νῆες, νεῶν, ναυσί, ναῦς. These are the forms as *used in* Attic Greek.

(ἀφ-αιρέω. See * αἱρέω). *Teach* (* διδάσκω [t]). *Modesty, moderation, self-restraint* (σωφροσύνη [u]). *To be wise* (i. e. *prudent*) or *in one's right mind* (σωφρονέω). *To be mad* (* μαίνομαι). *Die* (* θνήσκω, ἀποθνήσκω). *Mortal* (θνητός). *Immortal* (ἀθάνατος). *Strip* or *take off* (ἐκδύω [x]). *Put on* (ἐνδύω [x], in mid. *on* or *off myself*). *Tunic* (χιτών [y]). *Misfortune* (δυσπρᾱγία).

PHRASES.

But for (εἰ μὴ διά, acc.). *All but* (ὅσον οὐ, i. e. *just as much as not*). *Outside, without* (ἔξω, *gen.*—τὰ ἔξω, *external, outward* things). *External* (ὁ ἔξω, 26). *Within* (ἔνδον, also *in doors, at home*; ἔνδον καταλαβεῖν, *to find* a man *in* or *at home*).

Exercise 22.

[What is the *literal* English of εἰ μὴ διά?]

I will put on my tunic. Do not hide your misfortunes from me. 126 We will teach our daughters modesty. O mother, do not teach your daughter impudence. We will take away this from the woman. Let us not teach these most disgraceful things to our boys. The rest of the Thebans were there to see the battle. He would have died [37] *but for* the dog. Let us not fly from the *all but* present war. I will put his tunic on the boy. If the enemy do this [36], we will deprive them of their ship. I should have died [37] *but for* my faithful slave. This man has stript me of my tunic. If you do not perform me this service [22], I will deprive you of your pay. If we find him at home, we will kill him. He killed all who were within. Let us love the company of the temperate. Let us not fear external evils. Let us not take away their money from them.

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[t] Act. *I teach.* Mid. *I have* (them) *taught.*

[u] "Σωφροσύνην .... quam soleo equidem quum *temperantiam* tum *moderationem* appellare, nonnunquam etiam *modestiam.*" Cic. —σύνη, abstract nouns from adjj. in ων (especially) and others. σώφρων (from σῶς salvus, φρήν mens), *moderate, temperate,—prudent.*

[x] δύω, *go into,* and also *make to go into,—sink, enclose. Act. fut.* and *aor.* with the trans. meaning. *Mid.* δύομαι (δύσομαι, ἐδυσάμην) *enclose myself* = *put on* (a garment). ἔδυν (δῦθι—δῦναι, δύς) has also this meaning. Hence ἐνδύω, *put on: ἐκδύω, put off, strip* (with *fut.* and *aor.*); both of *another:* mid. *of myself.*

[y] An under-garment with sleeves, over which a mantle was worn out of doors.

§ 22. *The Accusative after Passive and Neuter Verbs.*

127 *a.* ἀφαιρεθεὶς[z] τὴν ἀρχήν, *having had his government taken from him.* *b.* ὁ Σωκράτης ἐπιτρέπεται τὴν δίαιταν, *Socrates is entrusted with the arbitration;* πεπίστευμαι[a] τοῦτο, *this is entrusted to me,* or *I am entrusted with this.* *c.* ἐκκοπεὶς τοὺς ὀφθαλμούς, *having had his eyes knocked out.* *d.* ῥεῖν γάλα, *to flow with milk;* ζῆν[b] βίον, *to live a life;* κινδυνεύειν κίνδυνον, *to brave a danger;* πόλεμον πολεμεῖν, *to wage a war;* ὕπνον κοιμᾶσθαι, *to sleep a sleep.* *e.* ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην, *he conquered the barbarians in the battle of Marathon.*

128 The *accus.* of the *active* becomes the *nom.* of the *pass.*

129 (*a*) If the verb governs two accusatives, that of the *person* becomes the *nominative;* that of the *thing* continues to be the object of the passive verb, as in Latin. But also,

130 (*b*) The *dat.* of the active sometimes becomes the *nom.* of the passive; the object of the active continuing to be the object of the passive in the accusative (ἐπιτρέπειν, πιστεύειν τινί τι).

131 (*d*) Intransitive verbs take an *acc.* of a noun of *kindred meaning;* and (as in ῥεῖν γάλα) of one that *restricts* the general notion of the verb to a particular instance.

(*e*) Here the ordinary *accus.* of the object is found together with this *limiting accusative.*

132 VOCABULARY 21.

To commit, confide, or *entrust to* (ἐπιτρέπω†). *Entrust to* (πιστεύω†; also with *dat.* only, *to trust a person*). *Arbitration* (δίαιτα). *Faith* (πίστις, f.). *Disbelieve, disobey* a person or law (ἀπιστέω, *dat.*). *Law* (νόμος). *Cut out, knock out* (ἐκ-κόπτω). *Cut to pieces* (κατα-κόπτω). *Government, magistracy* (ἀρχή, also *beginning:* acc. ἀρχήν, or τὴν ἀρχήν, used adverbially for '*at all*' or '*ever*' after negatives, when an *action* is spoken of). *Danger* (κίνδῦνος). *Brave, incur, expose* oneself *to, a danger* (κινδυνεύειν κίνδυνον). *Eye* (ὀφθαλμός). *To sleep* (κοιμάομαι, aor. θην). *Sleep* (ὕπνος). *Fountain* (πηγή). *Flow* (* ῥέω). *Flows with a full* or *strong stream* (πολὺς ῥεῖ, the *adj.* being in the case and gender of its noun). *Honey* (μέλι, ιτος, n.). *Conquer* (νικάω).

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[z] ἀφ-αιρέω. See * αἱρέω.

[a] ἐγὼ πιστεύομαι (ὑπό τινος), *I am trusted, confided in,* or *believed.*

[b] ζάω, χράομαι, πεινάω, διψάω (*live, use, hunger, thirst*), contract αε into η (*not* α). ζῶ, ζῇς, &c.

† *For the* distinction between these words, see Index under '*entrust to.*'

Victory (νίκη). *Barbarian*, i. e. *one who is not a Greek* (βάρβαρος). *To hold a magistracy* or *office* (ἄρχειν ἀρχήν). *Milk* (γάλα, n. R. γαλακτ). *River* (ποταμός).

Exercise 23.

I have had the arbitration entrusted to me. He said, that he had 133
had the arbitration entrusted to him (67, *c*). The eagle has had its eyes knocked out. The fountains flow with milk and honey. If the fountains flow with both milk and honey, we shall become rich[36]. If the rivers had flowed with wine, the citizens would have become rich. If the citizens are wise, they will put him to death. If the citizens are mad (*aor.*), they will put you to death. You will not be able (84, *b*) to disbelieve your mother. The rivers are flowing with a strong stream. The thing has *all but*[40] been done. I should have killed you, *but for*[39] your father. Sophroniscus had his government taken away from him. He has had his government taken away from him. Hares have large eyes[12]. Let us try to bear *what comes from the gods*[25]. We must try[38] to bear *what fortune sends*[25]. He conquered the Persians in the battle that took place there (*in the there battle*). I will not expose myself to this danger. The people outside were cut to pieces. I asked the boy himself, whether (67, *c*) the river was flowing with a strong stream. I asked Sophroniscus what magistracy he held.

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§ 23. *The Accusative* (*continued*).

a. καλὸς τὸ φῶμα, *beautiful in person.* Σωκράτης τοὔνομα[d], 134
Socrates by name. πλήττομαι τὴν κεφαλήν, *I am struck on the head.* πάντα εὐδαιμονεῖ, *he is happy in all respects.*

b. τί χρῶμαι[e] αὐτῷ; *what use shall I make of it? what am I to do with it?* οὐκ οἶδα ὅ,τι σοι χρῶμαι, *I don't know what use to make of you; I don't know what to do with you.*

c. πολὺν χρόνον, *a long time.* τρεῖς ὅλους μῆνας, *three whole months.* τὰ πολλά, *mostly*, (for) *most of his time.* ἀπέχει

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[d] = τὸ ὄνομα.

[e] The *subj.* used as in 98, *c.* expresses more *doubt* as to what *is to be done* than the *fut.*

δέκα σταδίους, it is ten stadia off. *d. τοὐναντίον*[f], *on the contrary.* *τὸ λεγόμενον, as the saying is.*

135 (*a*) The accus. is used after nouns and adjectives where *κατά, as to,* might be *supposed* understood.

It thus *limits* the preceding word to a particular *part, circumstance,* &c.

136 (*b*) The accus. of a *neut. pronoun* or any general expression is often used in this way after verbs that would govern a *substantive* in another case.

137 (*c*) The accusative is used to express *duration of time,* and the *distance* of one place from another.

138 VOCABULARY 22.

Whole (ὅλος). *Body, person* (σῶμα). *Month* (μήν, ὁ). *Name* (ὄνομα). *To strike* (πλήσσω, *Att.* πλήττω: used by the Attics only in *perf. act.* and in the *pass.* For other tenses *πατάσσω, ξω,* used). *Unjust* (ἄδικος). *Do injustice to, injure* (ἀδικέω, acc. of *person,* and *also* of thing). *Injustice* (ἀδικία, ἀδικεῖν ἀδικίαν, *to commit an injury*). *Staff* (ῥάβδος, f.). *Insult* (ὑβρίζω, *acc.*; ὑβρίζειν εἴς τινα, *to act insolently towards.* The construction with *εἰς* is the usual one in Attic prose, except in the sense of *mal-treating* by an *assault,* &c., and with the *cognate* acc. ὑβρίζειν ὕβριν). *Insult, insolence* (ὕβρις, f.). *Reverence* (αἰδέομαι, ἴσομαι, and *aor.* 1 *pass.*: *acc.*). *Run away from* (*ἀπο-διδράσκω, *acc.* See * διδράσκω). *To have no fear of, to be without fear of* (θαῤῥέω, *acc.*). *Mild, gentle* (πρᾶος[h]). *Disposition* (ἦθος, n.). *To be distant from* (ἀπέχω; mid. *abstain from,* gen.). *Use, do with* (χράομαι, *dat.*). *Stadium* (στάδιος or στάδιον).

Exercise 24.

[Why is ὅστις used in 134, *b*? 67, [1].]

139 The boy is of a mild disposition. He told me that his daughter was of a mild disposition. If any one of your slaves should run away from you, and you should take him, what would you do with him[36]? A certain philosopher, Socrates by name, was there, *to see* the man. Accustom yourself to have-no-fear-of death. I am not without fear of the king of the Persians. I have been struck on my head[41]. He struck the boy with a staff. Accustom yourself to reverence your parents. Insult nobody. The injury (*nom.*) which they committed against you. We ought to do[38] what is just[13], and

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f = τὸ ἐναντίον.

h πρᾷος B. (πρᾶος P. R. K.) takes *all fem.* and *neut. plur.* as if from πρᾳύς, πραεῖα, n. pl. πραέα.

Plur. mas. πρᾷοι, πραεῖς; G. πραέων; D. πρᾴοις, πραέσι(ν); A. πρᾴους, πραεῖς.

abstain[1] from what is unjust. The city is three stadia off. Let us avoid insolence. We must pursue what is just. Let us insult nobody. Let us no longer act insolently towards those who[1] manage the affairs of the state.

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§ 24. *The Genitive.*

[The fundamental notion of the genitive is *separation from, proceeding from*; i. e. the notion of the prepositions *from, out of.* B.]

a. οἱ φρόνιμοι τῶν ἀνθρώπων, *sensible persons.* οὐδεὶς Ἑλλήνων, *none of the Greeks.* ἡ μεγίστη τῶν νόσων, *the greatest of diseases.* *b.* τρὶς τῆς ἡμέρας, *three times a day.* ποῖ γῆς; *to (at) what part of the world?* ποῦ γῆς; *in what part of the world?* πόρρω τῆς ἡλικίας, *far advanced in years.* *c.* ἔδωκά σοι τῶν χρημάτων, *I gave you* (some) *of my money.* πίνειν ὕδατος, *to drink* some *water.* ἐσθίειν κρεῶν, *to eat* some *meat* (of a particular time: with the *accusative* the meaning would be, to do it habitually). *d.* στέφανος ὑακίνθων, *a crown of hyacinths.* δένδρον πολλῶν ἐτῶν, *a tree many years old.* ἦν γὰρ ἀξιώματος μεγάλου, *for he was of great consideration.* *e.* διαρπάζουσι τὰ ἐμὰ τοῦ κακοδαίμονος, *they are plundering my property,* wretched man that I am! τῆς ἀναιδείας, *what impudence!* 140

(*a*) Partitives, numerals, superlatives, &c. govern the genitive. 141

(*b*) The genitive is used with adverbs of *time* and *place.* 142

(*d*) The genitive also expresses the *material* out of which any thing is made; and generally such *properties, circumstances,* &c. as *we* should express by '*of*.' 143

Obs. 1. (*b*) Our *indef. art.* must be translated by the Greek (*def.*) *art.* in expressions like 'once *a* day,' &c., where 'a' is equivalent to 'each.'

Obs. 2 (*e*) The *gen.* stands after *possessive pronouns* in a kind of apposition to the personal pronoun implied. It may often be translated as an exclamation. The gen. is also used alone, or after interjections, as an *exclamation.*

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[1] The *verbal adj.* from ἀπέχεσθαι is ἀφεκτέος, a word not found in Passow's Lexicon, but used by Xenophon. It, of course, governs the *gen.*

144 VOCABULARY 23.

Sensible, prudent (φρόνιμος). *Greek* (Ἕλλην). *Greece* (Ἑλλάς, άδος, f.). *To what place? whither?* (ποῖ;)—*where?* (ποῦ;) *Far, far on* (πόῤῥω). A person's *age* (ἡλικία). *To drink* (* πίνω). *To eat* (* ἐσθίω. See * ἔδω). *Flesh, meat* (κρέας [m], n.). *Crown* (στέφανος). *Tree* (δένδρον [n]). *Year* (ἔτος, n.). *Consideration, reputation* (ἀξίωμα). *Violet* (ἴον, Fίον). *Lily* (κρίνον [o], n.). *Golden* (χρύσεος, χρυσοῦς [p]). *Place on* (ἐπι-τίθημι, *dat.*). *Worthless, despicable* (φαῦλος). *Arrive* (* ἀφ-ικνέομαι). *To be given* (δοτέος, from ἐδόθην). *Plunder* (διαρπάζω, *fut. mid.*). *Wretched, unfortunate* (κακοδαίμων). *Alas* (φεῦ,—οἴμοι).

PHRASES.

Till late in the day (μέχρι πόῤῥω τῆς ἡμέρας). *Willingly at least* (ἑκὼν εἶναι [r]). *So to say, to speak generally* (ὡς ἔπος εἰπεῖν [r], showing that a general assertion is not *absolutely* true).

Exercise 25.

145 I will place a crown of violets on the boy's head. The mother placed a crown of lilies on her daughter's head. Let us imitate sensible persons. Let us not imitate *worthless persons*[47]. I will be with you three times every year. If he were not (*a person*) of great consideration[36], the citizens would have put him to death. At what part of the earth am I arrived? I will give each of them a golden crown. He told me that we ought to give to each of them a golden crown (72). If he had not been advanced in years, he would not have died. They slept (*used to sleep*) till late in the day. Let us bear whatever the gods please[33] (91*). All men, *so to say*, admire the rich. No Grecian will do this, *at least willingly*. I will not drink *any* of the wine, at least willingly. I will give *some* of the flesh to this eagle. My property was plundered, *wretched man that I am!* Alas, what injustice! Alas, for my possessions! Let us fly from the greatest of diseases, shamelessness.

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[m] G. αος, ως, &c.

[n] δένδρον, D. plur. δένδρεσι (also plur. δένδρεα, δενδρέοις from another *Ionic* form).

[o] κρίνον has in *plur.* a collateral form κρινέα, D. κρίνεσι, as if from κρίνος, n.

[p] B. p. 24. W. p. 21, Obs. 2.

[r] Such short phrases with the *infin.* are inserted in the sentence: ὅθεν δὴ ἑκοῦσα εἶναι οὐκ ἀπολείπεται ἡ ψυχή. See 151, a.

§ 25. *The Genitive (continued).*

a. πρακτικὸς τῶν καλῶν, *apt to perform* (or, *in the habit of per-* 146
forming) *honorable actions.*

b. μεστόν ἐστι τὸ ζῆν φροντίδων, *life is full of cares.* ἄξιος τιμῆς, *worthy of honour.* δεῖσθαι χρημάτων, *to want money;* also δεῖσθαί τινος (*gen.* of *person*), *to beseech a person.*

c. ὄζειν μύρων, *to smell of perfumes.* ἅπτεσθαι νεκροῦ, *to touch a corpse.* ἀκούειν παιδίου κλαίοντος, *to hear a child crying.*
τοὺς δούλους ἔγευσε τῆς ἐλευθερίας, *he allowed his slaves to taste of liberty.*
ἄγευστος τῆς ἐλευθερίας, *one who has never tasted of liberty.*

d. ἔχεσθαί τινος, *to cling to,* or *be next to.* σωτηρίας ἔχεσθαι, *to provide* (carefully and anxiously) *for one's safety.*

e. ἄπαις ἀῤῥένων παίδων, *without male offspring.* ἐγγύτατα αὐτῷ εἰμι γένους, *I am very nearly related to him* (literally, *very near to him with respect to birth*). δασὺς δένδρων, *thick with trees; thickly planted with trees.*

f. εὐδαιμονίζω σε τοῦ τρόπου, *I think you happy in your disposition.* οἰκτείρω σε τοῦ πάθους, *I pity you on account of your affliction.*

(*a*) *Verbal adjectives* with a transitive meaning govern the genitive. 147

That is, the object of the verb stands in the *gen.* after the verbal adjective.

(*b*) Words relating to *plenty, want, value,* &c., govern the genitive. 147*

(*c*) Verbs relating to the *senses,* except *sight,* govern the genitive. 148

ἀκούειν, *hear,* generally takes an *acc.* of the sound, and a *gen.* of the *person* producing it: but in neither case without exception.

(*e.f.*) The genitive is often used where we may supply '*in re-* 149
spect to' in English.

In this way, the *gen.* restricts a general expression to a particular meaning; to some particular *circumstance, object,* &c.

The genitive so used may often be *supposed* governed by ἕνεκα, *on account of.* It is very frequently used in this way after words compounded with a *privative.*

VOCABULARY 24. 150

Apt to do or *perform; in the habit of doing* or *performing* (πρακτικός[s]).

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[s] ικός, appended to *verbal* roots, denotes *fitness to do* what the verb expresses. Appended to the root of substantives, it has the same latitude of meaning as ιος (20, n.).

Apt, or *fit, to govern* (ἀρχικός). *To govern* (ἄρχω, *gen.*). *To smell of*, i.e. *emit a smell* (*ὄζω). *Ointment, perfume* (μύρον). *Touch* (ἅπτομαι). *Corpse* (νεκρός, m.—adj. *dead*). *Free* (ἐλεύθερος). *Freedom, liberty* (ἐλευθερία). *Hear* (ἀκούω[u]). *Physician* (ἰατρός). *Child* (παιδίον[v]). *Cry* (κλαίω[w]). *Give to taste, allow to taste* (γεύω). *One who has not tasted* (ἄγευστος). *Childless* (ἄπαις, δος). *Male* (ἄῤῥην[x]). *Near* (ἐγγύς, *gen.*). *Race, family, birth* (γένος, n.). *Thick, crowded* (δασύς). *Think* or *pronounce happy* (εὐδαιμονίζω). *Disposition* (τρόπος[y]). *Pity* (οἰκτείρω). *Suffering, affliction* (πάθος, plur. *the passions*). *Worthy* (ἄξιος). *Honour* (τῑμή). *Want, beseech* (δίομαι, —ήσομαι, ήθην). *Full of* (μεστός). *Life* (τὸ ζῆν). *Cares* (φροντίδες). *Not at all* (οὐδέν, μηδέν, often followed by τί: οὐδέν τι, &c.).

What is the *verbal adj.* in τέος from εὐδαιμονίζω? (εὐδαιμονιστέος.)

Who in the world? (τίς ποτε[z];)

What is the meaning of ἔχεσθαι with *gen.*? [146, *d.*]

Exercise 26.

151 I asked whether (67, *c*) the children of the judge were in the habit of performing just actions. If you are in the habit of performing just actions, you will be happy. I will make the boy fit to govern men. I am not at all in want of money. I would not touch a corpse, at least willingly. If the physician had been present, my child would not have died. Let us ask the next (subjects) to these. I think you happy on account of your virtue. They pitied the mother on account of her affliction. The boy is nearly related to Socrates (*e*). He told me that the boy was very nearly related to Socrates. We ought to think the temperate happy. I would not *willingly* touch a corpse[a]. I asked the boy whether he thought life full of cares. What in the world am I to do with him (134, *b*)?

Exercise 27.

152 Who *in the world* admires these things? Who in the world is this? If these things *are so*, let us carefully provide for our safety.

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[u] ἀκούω, ἀκούσομαι, ἀκήκοα, ἤκουσμαι, ἤκουσα.

[v] —ιον the principal termination of *diminutives*: παῖς, παιδίον. Those that form a *dactyl* are *paroxytone*; the rest *properispomene*.

[w] κλαίω (κλαύσομαι, κλαυσοῦμαι); but *aor.* ἔκλαυσα. *Att.* κλάω (ᾱ).

[x] In *old Att.* ἄρσην.

[y] τρόπος from τρέπω, *to turn*; as *we* say, *a man's* turn of mind.

N.B. Nouns in ος, from verbal roots, generally change ε of the root into ο.

[z] ποτέ (enclitic), *at any time*; used with interrogatives, it expresses *surprise*.

[a] ἑκὼν εἶναι is confined to negative sentences.

Let us speak what[1] comes next (146, *d*) to this. What in the world are you admiring? I asked the judge, what in the world the citizens were admiring. The boy is nearly related to Sophroniscus. Xenoclides will be general, with three others[21]. Let us rule over our passions. We must set about[38] the task of ruling over our passions. He told me that he was one-who-had-never-tasted-of liberty. Let us cling to our liberty. He told me that the whole[20] country was thickly planted with trees. The judge is most worthy of honour. What *in the world* shall we do with the boy?

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§ 26. *The Genitive (continued).*

a. Most verbs that express such notions as *freeing from, keeping* 153
off from, ceasing from, deviating or *departing from*, &c. govern the *gen.*

b. Most verbs that express *remembering* or *forgetting; caring for* or *despising; sparing; aiming at* or *desiring; ruling over* or *excelling; accusing of* or *condemning*, &c. govern the *genitive;* but not without many exceptions.

VOCABULARY 25. 154

(*a*) [Verbs governing the *genitive:* the transitive ones with *acc.* also of course.]

To free from (ἀπαλλάττω, γ; also *to come out of an affair, come off, get off*, ἐκ, ἀπό. Mid. *take oneself off;* aor. 2 pass. with *mid.* meaning). *Exclude from* (εἴργω[b]). *Make to cease* (παύω, mid. *cease*). *Leave off, desist from* (λήγω). *Miss, err* (*ἁμαρτάνω; also *to sin*, εἰς or περί, with acc. *against*). *Differ* (διαφέρω. See * φέρω).

Way (ὁδός, f.). *Chase, hunting* (θήρα). *Sea* (θάλασσα). *Disease* (νόσος, f.). *With impunity* (χαίρων, *part.* literally *rejoicing*). *Toil, labour* (πόνος, also *trouble*). *Market-place* (ἀγορά). *Heavy-armed soldier, Hoplite* (ὁπλίτης, ῑ).

Exercise 28.

Death will free us from all our toils. They will exclude the Per- 155
sians from the sea. He told me, that the Athenians were excluding the Persians from the sea. They are here *to exclude* (67, *b*) the Grecian[d]

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[b] In *Attic* Greek, εἴργω is excludo, εἴργω includo. B.

[d] *Of the Greeks.*

Hoplites from the market-place. Speaking[14] fast is a different thing (*differs*) from speaking well. A good king does not *at all*† differ from a good father. The physician was there, that he might free the boy from his disease. He told me, that the physician had missed his way. If the judge had been there, you would not have escaped with impunity. If the king is there, they will not escape with impunity. They who have sinned[1] against the state, will not escape with impunity. The boy is desisting from the chase. If I had known this, I would not have tried *at all*[54] to persuade him.

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§ 27. *The Genitive (continued).*

156 VOCABULARY 26.

(*b*) [Verbs governing the *genitive.*]

Remember (μέμνημαι[e]). *Forget* (*ἐπιλανθάνομαι. See *λανθάνω). *Care for, have any regard for* (κήδομαι). *Hold cheap* (ὀλιγωρέω). *Despise* (καταφρονέω). *Spare* (φείδομαι). *Desire* (ἐπιθυμέω: *desire*, ἐπιθυμία). *Aim at* (στοχάζομαι). *Master* (κρατέω). *Overcome* (περιγίγνομαι. See *γίγνομαι). *Get the better of, surpass* (περίειμι). *Accuse, charge* (κατηγορέω; pass. *to be laid to the charge of*). *Condemn* (*καταγιγνώσκω. See *γιγνώσκω).

[*Obs.* κατηγορέω may have *acc.* of the *charge* or *crime*, *gen.* of the person: or, if no crime is mentioned, *gen.* of *person.*

καταγιγνώσκω has *accus.* of the *charge*, or *punishment*; *gen.* of *person.* In the *pass.* the *acc.* will of course become the *nom.*, and the *gen.* of the *person* remain.]

Impiety (ἀσέβεια; *impious*, ἀσεβής, 87, 2). *Piety* (εὐσέβεια; *pious*, εὐσεβής). *Banishment* (φυγή). *Former* (ὁ πρίν, 27). *Folly* (μωρία). *Laughter* (γέλως, ωτος). *I at least, I for my part* (ἔγωγε). *Far* = much, greatly (πολύ). *Forefather, ancestor* (πρόγονος).

Exercise 29.

What is the usual opt. of *contracted* verbs? [οἶην, φῶην.]

157 I remember my *former*[11] troubles. They asked him whether he despised the Persians. Do not despise your neighbour. Let us spare our money. They accuse the judge himself of injustice. They condemned them all to death (*Obs.*). Do not aim at producing[14] laughter. The men of the present day[11] have forgotten the virtue

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† οὐδέν τι, not ἀρχήν: for '*at all*' does not here refer to an *action.*

[e] The *third* (*paulo-post*) *fut.* is the *fut.* used for verbs that have a *perf.* of the *pass.* form with the meaning of a *present*: as μέμνημαι, μεμνήσομαι.

of their ancestors. Much injustice is laid to the charge of Xenoclides. The father of Xenoclides was found guilty[27] of impiety. Most persons desire money. Let us master our desires. Do not desire the property[19] of your neighbour. Let us fly from the company of the impious. Let us not only speak well of the pious, but let us also confer benefits[16] upon them.

Exercise 30.

They have condemned Sophroniscus to banishment (*Obs.*). He 158
accuses the others of folly. If you had done this[26], I for my part should have accused you of folly. If you do this, I for my part shall accuse you of folly. If any one should do this, the prudent would accuse him of folly. He said that, if any man did this, the prudent would accuse him of folly. I think you happy on account of your piety (146, *f*). This boy far surpasses his brother in virtue (*dat.*). Alas what folly[30]! These things happened in the time of[26] our forefathers. He said, that to be prosperous was not in our (own) power[26]. You must set about this task.

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§ 28. *The Genitive* (*continued*).

a. δραχμῆς ἀγοράζειν τι, *to buy something* for a drachma. 158*

b. πλείστου[h] τοῦτο τιμῶμαι, *I value this* at a very high price (very highly).

c. τρεῖς μνᾶς κατέθηκε τοῦ ἵππου, *he laid down three minæ* for the horse.

χρήματα τούτων πράττεται, *he exacts money* (or *payment*) for this.

d. νυκτός, *by night*; ἡμέρας, *by day*; χρόνου συχνοῦ, *for a considerable time.*

e. πολλῶν ἡμερῶν οὐ μεμελέτηκα, *I have not practised* for many days.

f. λαβεῖν (generally λαβέσθαι) ποδός, *to take* (*a person*) by the foot. ἄγειν χειρός, *to lead* by the hand.

g. τὸν λύκον τῶν ὤτων κρατῶ, *I get hold of the wolf* by the ears.

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[h] πολύς, πλείων or πλέων, πλεῖστος.

h. τοῦτο οὐκ ἔστιν ἀνδρὸς σοφοῦ, *this is not* the part of a wise man.

i. οὐ παντὸς εἶναι, *not to be a thing* that every body can do. ἑαυτοῦ εἶναι, *to be* one's own master.

159 (*a. b.*) After verbs of *price* and *value*, the *price* or *value* is put in the *genitive.*

160 After verbs that express or imply *exchange*, the thing *for which* we exchange another is put in the *genitive.*

161 (*d. e.*) A noun of *time* is put in the *gen.* in answer to the questions *when?* and *since*, or *within what time?*

[If the point of time is defined by a *numeral* adjective, *the time when* is put in the *dative:* it stands however in the *gen.* with *the former, the same, each,* &c.]

162 (*f. g.*) The *gen.* expresses the part *by which* a person *leads, takes,* or *gets hold of* any thing.

163 VOCABULARY 27.

Purchase, buy (ἀγοράζω[i]—properly, *am in the market-place,* ἀγορά). *Drachma* (δραχμή). *To value* (τιμάομαι). *Mina* (μνᾶ). *Lay down* (κατα-τίθημι). *To exact, to exact payment* (πράττεσθαι). *Considerable, long*—of time (συχνός, properly *continuous*). *To practise* (μελετάω). *To take hold of* (λαβέσθαι. See *λαμβάνω). *To get hold of* (κρατέω, properly *to master*). *Equestrian exercises* (τὰ ἱππικά).

Exercise 31.

164 The king will not fight (these) ten days. No one has arrived for a long time. I should like to purchase[39] this for three minæ. It is the part of a good man to confer benefits upon his friends. He told me that he valued this very highly. He said that, if he had a talent, he would lay it down for this horse (102). It is not every man that can master[56] his desires. He took hold of the boy by his foot. The mother leads her daughter by the hands. I have not practised equestrian exercises for a long time. Two dogs had got hold of the same wolf by the ears. Three dogs had got hold of the wolf by the same ear. The boys are practising equestrian exercises. They exact payment for the horse. If you care for yourself, provide for your safety. If they cared for the boy, they would not do this. I had got hold of the wolf itself by the ears. It is not every man who can get hold of a wolf by the ears[k]. It is not every man that is-without-fear-of

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[i] What is the usual meaning of verbs in *άζω*? See Word-building, 2.

[k] *To get hold of,* &c. . . . . *is not the part of,* &c.

death. A slave is not his own master I will go away by night.
The Scythians went away by night.

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§ 29. *Comparison.*

a. μείζων ἐμοῦ, *taller* (greater) *than I.* 165

b. κάλλιον ἐμοῦ ᾄδεις, *you sing better* (more beautifully) *than I* (do).

c. δυνατώτεροι αὐτοὶ αὐτῶν[1] ἐγίγνοντο, *they became more powerful* than ever (literally, *more powerful themselves than themselves*, i. e. than themselves were at any other time).

d. μείζω ἢ κατὰ δάκρυα πεπονθέναι, *to have suffered afflictions* too great for tears.

νεκρὸς μείζων ἢ κατ' ἄνθρωπον[m], *a corpse* of superhuman size.

ὅπλα πλέω ἢ κατὰ τοὺς νεκρούς, *more arms than* could have been expected from the number of the dead (*quam pro* numero).

e. νεώτεροί εἰσιν ἢ ὥστε εἰδέναι οἵων πατέρων ἐστέρηνται, *they are* too young to know *what fathers they have lost.*

(*a*) The thing with which another is compared, is put in the genitive. 166

The fuller construction is with ἤ, *than*; which however is used only where the genitive cannot be employed.

(*b*) The *gen.* is sometimes used, where it is not the *immediate* object of comparison: e. g. in *b*, the things compared are not '*I*' and '*your singing*;' but '*my singing*' and '*yours.*'

(*c*) *Greater*, &c. *than ever, than at any other time,* is expressed by using αὐτός, before the *gen.* of the reciprocal pronoun. 167

(*d. e.*) *Too great*, &c. is expressed by the *comparative* with ἤ κατά[n] before a *substantive*; ἤ ὥστε before a *verb* in the *infinitive.* 168

VOCABULARY 28. 168*

Sing (ᾄδω[o]). *Sing better* (κάλλιον ᾄδειν). *Powerful* (δυνατός). *Tear* (δάκρυον). *Suffer* (*πάσχω). *Arms* (ὅπλα[q]). *Young* (νέος). *Deprive*

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[1] So in *superl.*: ὅτε δεινότατος σαυτοῦ ταῦτα ἤσθα. The *superlative* is used when the person is represented as possessing the property at some particular time *in the highest degree* in which *he ever* possessed it.

[m] Literally, *greater than in proportion to* (or *according to*) *man.*

[n] Or ἢ πρός.

[o] ᾄδω (ἀείδω), *fut.* ᾄσομαι, but *aor.* ᾖσα.

[q] Properly, *instruments* or *tools* of any kind.

(στερίω[r]—ἀποστερίω). *Dance* (χορεύω). *Master, teacher* (διδάσκαλος). *Pupil* (μαθητής).

[Words that go with comparatives to mark the *degree* of excess or defect.]

Still (ἔτι). *Much* (πολλῷ[s]). *Little, a little* (ὀλίγῳ). *The—the* (ὅσῳ—τοσούτῳ, quanto—tanto).

Exercise 32.

169 The boy is taller than his father. The boy is wiser than his master. The daughter sings better than her mother. You have become more powerful *than ever* (*c*). The Athenians have become more powerful than ever. The good judge is suffering afflictions too great for tears (*d*). More arms were taken than could have been expected from the number of the dead (*d*). He told me, that the corpse was of a superhuman size. If I had practised, I should have sung[t] better than my mother. If you do this, you will become more powerful than ever. If they *were* to do[36] this, they would become more powerful than ever. If they had done this, they would have become more powerful than ever. He said that, if they did this, they would become more powerful than ever (102). He said that, if they had done this, they would have become more powerful than ever. He is too wise (*e*) to be deceived by his slave. The masters are too wise to be deceived by their pupils. The pupils practise by night, that they may become wiser than their masters. He said that he should have died *but for*[39] the dog. The boys dance better than their masters. Practise virtue, that you may become really wise. They are too young to know that virtue ought[38] to be desired. The boy is still taller than his father. The girl is a little taller than her mother. The daughter sings much better than her mother. *The* more they have, *the* more they desire.

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[r] This verb is most common in the *pass.* form, with fut. mid., in the sense, *am deprived of:*

στεροῦμαι, στερήσομαι, ἐστέρημαι. ἐστερήθην, &c.

Ἀποστερίω (123, *c*) is more common than στερίω. [στερίσκω is the common form of the pres. act.: στέρομαι of the pres. pass.]

[s] Sometimes the *acc.* is used; μέγα, πολύ, &c.

[t] *Imperf.*, because the meaning is, '*I should now be* a better singer.'

§ 30. *Comparison (continued).*

a. ταχύτερα ἢ σοφώτερα (*Herod.*), *with more haste than wisdom.* 170

b. ὡς τάχιστα, *as quickly as possible.* σιγῇ ὡς ἀνυστὸν προσῆεσαν, *they came up* as silently as possible. ὅτι μέγιστος, *as great as possible.*

c. ὅσους ἠδύνατο πλείστους[u] ἀθροίσας, *having collected* as many men as he possibly could.

d. καίπερ †, εἴ τις καὶ ἄλλος, ἔχεις πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα, *though* if any body *has black hair for his years,* it is you (*i. e.* you have remarkably black hair for your years).

e. τοὺς ἀγωνιζομένους πλεῖστα εἷς ἀνὴρ δυνάμενος ὠφελεῖν, *being able to be of* more service *to the contending parties,* than any other individual.

f. περιττὰ τῶν ἀρκούντων, *more than enough* (of money, &c.). πολλαπλάσιοι ἡμῶν αὐτῶν, *many times as numerous as ourselves.*

(*a*) Two comparatives are to be translated by *more—than,* or *rather—than,* with the *positive.* 171

For adverbs it is often convenient, as in the example, to use a substantive.

(*b*) Ὡς and ὅτι (like the Latin *quam*) are used to strengthen superlatives. (So also ὅπως, ἥ, &c.) 172

(*d. e.*) εἴ τις καὶ ἄλλος (*si quis alius*), and εἷς ἀνήρ (*unus omnium maxime*), have the force of superlatives. 173

(εἷς γε ἀνὴρ ὤν is also used.)

(*f*) περιττός (*exceeding, over and above*), and adjectives in -πλάσιος (*fold*), govern the genitive from their *comparative* meaning. 174

VOCABULARY 29. 175

Silently (σιγῇ). *To come on, come up* (πρός-ειμι). *As many as* (ὅσοι). *Most* (πλεῖστοι). *Feasible* (ἀνυστός, from ἀνύτειν, *to perform*). *Although* (καίπερ; usually with a *participle*). *For your years* (πρὸς τὰ ἔτη). *Hair* (θρίξ, τριχός, f.). *Collect* (ἀθροίζω). *To be enough* or *sufficient* (ἀρκέω, f. ἀρκέσω). *Many times as many* or *much* (πολλαπλάσιος). *Twice as many* (διπλάσιοι). *Brave* (ἀνδρεῖος). *Slow* (βραδύς). *Slowly* (βραδέως). *Gift* (δῶρον). *To give a share of, give some* (μεταδίδωμι, *gen.* of *thing*; *dat.* of *person*).

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[u] Or, ὅτι πλείστους ἀθροίσας.

† In this passage (which is from *Theophrastus*) καίπερ is connected with a *finite verb*; which is very unusual, and had better not be imitated. See καίπερ in the 'List of Particles.'

Exercise 33.[v]

One could not find (84) a blacker dog than this. They are more wise than brave. If any man practises temperance, it is he. He received more gifts than any other one man. If you had done this, you would have done more bravely[w] than wisely. I shall collect as many men as possible (*c*). The Persians came on *as slowly as possible*. He has injured the state more than any other single person. He has collected as many ships as possible. When you have collected[32] as many men as possible, march against Cyrus. The just judge has been of more service to the state than any other single person. The army of the Persians comes on as silently as possible (*b*). If you have more than enough, give some to your friends. If they were bold, they would conquer twice as many as themselves. More hares were taken *than could have been expected from the* (small) *number of the dogs*[10]. One could not find a more beautiful woman than the mother of this Scythian. If any man has been of great service to the state, it is he.

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§ 31. *The Dative.*

177 *a.* τὰ αὐτὰ πάσχω σοί, *I suffer* the same as you. Θησεὺς κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ γενόμενος, *Theseus who lived about* the same time as Hercules.

b. πατάσσειν ῥάβδῳ, *to beat with a stick.*

c. δρόμῳ παρῆλθεν, *he came running* (literally, *at a running pace*) μεγάλῃ σπουδῇ, *in great haste.*

d. φόβῳ, *through fear.* κάμνειν νόσῳ, *to be suffering from* (or *of*) *a disease.*

ἀλγεῖν τινι, *to be pained at a thing.*

e. τῇ τρίτῃ ἡμέρᾳ, *on the third day.*

f. ταῦτα λέλεκται ἡμῖν, *these things have been said* by us.

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[v] In doing the exercises of the form: "*if any one—it is*" (*d*), replace me '*it is*' by the verb; "if any man practises temperance, it is he" =*if an practises temperance, he* practises temperance, i. e. *he, if any other man practises temperance.*

In those of the form "*more than any other single person,*" replace this πλεῖστα εἷς ἀνήρ, or εἷς γε ἀνὴρ ὤν.

[w] *Comparative sing.* by rule 57; not *plur.* as in example.

The notion of the dative is *opposed* to that of the genitive, as its fundamental notion is that of *approach to*. 178

The *dat.* expresses the person *to* or *for* whom a thing is done: it also follows words that express *union* or *coming together*, and those that express *likeness* or (*a*) *identity*. 179

(*b*) The *instrument*, (*c*) the *manner*, and (*d*) the *cause*, are put in the dative. 180

(*e*) The *definite* time at which a thing is done, is put in the dative. 181

(*f*) The dative sometimes expresses the *agent*; especially after the *perfect pass.* and *verbals* in τέος, τός. 182

VOCABULARY 30. 183

To live about the same time, to be contemporary with (κατὰ τὸν αὐτὸν χρόνον γενέσθαι). *Fear* (φόβος). *Running, a running pace* (δρόμος). *To be suffering*, or *ill of, a disease* (κάμνω,—καμοῦμαι, κέκμηκα. ἔκαμον), *On the next day* (τῇ ὑστεραίᾳ). *Heavy, severe* (βαρύς). *Thales* (Θαλῆς[x]). *Solon* (Σόλων, ωνος). *Why?* (τί; or διὰ τί;) *Haste* (σπουδή). *Hercules* (Ἡρακλῆς[y]). *Staff, stick* (ῥάβδος, f.).

[Some verbs that govern the *dative*.]

Associate with, keep company with (ὁμῑλέω). *Follow* (*ἕπομαι). *Envy, grudge* (φθονέω[a]—φθόνος, *envy*). *To meet, fall in with* (*ἐν-τυγχάνω[b]). *Blame* (μέμφομαι). *Find fault with, rebuke* (ἐπιτιμάω). *Scold, rail at, speak calumniously of* (λοιδορέομαι—λοιδορέω, takes the *acc.*). *Accuse of, charge with, blame* (ἐγκαλέω). *Plot against* (ἐπιβουλεύω). *Fight with* (μάχομαι). *Contend* or *dispute with* (ἐρίζω—ἔρις, ιδος [acc. *a* and *ν*], *contention, strife*). *Am angry with* (ὀργίζομαι). *Am in a passion* or *rage* (χαλεπαίνω). *Like* (ὅμοιος).

[*Obs.* Verbs of *reproaching*, &c. take *acc.* of the *thing* (as well as dat. of person), especially when it is a *neut. pronoun.* (ἐγκαλεῖν, &c. τί τινι.)]

Exercise 34.

Do not associate with the bad (67, *a*). If you associate (68, 2) with the bad[36], you will become bad yourself. The boys are following the dog. Most men follow their neighbours. I envy you your wisdom (*note* a). Do not envy your neighbour. Do not envy me. If you had struck[36] the judge with a stick, you would not have got 184

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[x] Θαλῆς, G. Θαλέω, D. Θαλῇ, A. Θαλῆν. (ητος, ητι, ητα, *later.*)

[y] B. p. 17 (where *voc.* should be Ἡράκλεις, not -κλεῖς): W. 17, Obs. 1. The *voc.* ὦ Ἡρακλες occurs only in this exclamation.

[a] φθονέω takes *gen.* of the object that excites the envy, or of the thing grudged. (See 146, *f.*)

[b] τυγχάνω, with a *gen.*, to *obtain, receive* (παρά *from*, with *gen.*); also, to *hit* (a *mark*—σκοπός).

off *with impunity*[55]. They set out the next day. What do you charge me with (*Obs.*)? I asked whether (67, *c*) they were suffering the same as the geometer. If you had plotted against the general, you would not have come off *with impunity*. He will not fight with the king (these) ten days (161). I knew that he had suffered the same as I (had). I plotted against the king from envy. Do not contend with your parents. I suffer similar treatment[c] to you. I should blame the citizens, if they had done this. He scolds *not only*[28] the others, *but also* the judge himself. I should have scolded the boy, if he had done this. Why are you in a passion with your slave? I have not met you (these) two days. I am angry with those who transact the affairs of the state. O Hercules! what *in the world*[61] am I to do (98, *c*)? Through fear he did not hit the mark.

Exercise 35.

185 Do you wish, then (98, *a*), that I should strike him with this stick? He told me that his father was suffering from a severe disease. Thales *was contemporary with* Solon. I admire the wisdom of Thales. Hercules lived about the same time as Theseus. If any one was brave, it was Hercules[63]. O father, do not scold your son. If you had kept company with the bad, you would have become bad yourself. I asked the boy, whether we ought to envy[38] our neighbours. The damsel has very beautiful eyes[13]. Let us aim at speaking[14] well of all the good. Let us abstain from acting insolently. All, *and you among the first*[34], admire these things. Let us be contented with our present condition. He said that, if Xenoclides had been wise, he would not have plotted against the general. He told me that he wished to *give* his slaves a *taste* of liberty (146, *c*). Let us keep company with sensible persons. Let us obey the laws of the state. *I should like to hear*[29] the boy sing (*part.*). Do not associate with those who[1] pursue what is disgraceful[13]. Why do you charge me with injustice[65]? Through fear he missed the mark. I admire both[d] your horses and those[6] of your friend. *The rest of the country*[19] has been laid waste by the Greeks. He told me that we ought to persuade the judge (114, *c*).

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[c] *Like things.*

[d] *τά* following the *article.*

§ 32. *Middle voice.*

The middle voice denotes: 186

1) That the agent does the action *upon himself;* or
2) That the agent does the action *for his own advantage;* or
3) That the agent *gets* the action *done* for his own advantage.

The strict reflexive meaning is found in but very few verbs; principally those that describe some simple action *done to our own persons;* as *to clothe, crown,* &c.

The reflexive sense is often equivalent to a new simple meaning; which may be either *transitive* or *intransitive.*

The tenses that have the middle meaning, when the verb has 187 it at all, are

1) *Pres.* and *imperf.* } of the *passive form.*
2) *Perf.* and *pluperf.* }
3) *Futures* and *aorists mid.*

And in some verbs

4) The *aor.* 1 of the *passive form.*

VOCABULARY 31. 188

1) λούειν, *wash:* M. *wash myself, bathe*[e].
ἀπάγχειν, ἀπάγξαι, *strangle:* M. *strangle* (or *hang*) *myself.*
[With new *intrans.* meaning.]
στέλλειν, *to send:* M. (to send oneself=) *to journey*[f].
παύειν, *to make to cease:* M. (to make myself cease=) *to stop, cease, leave off.*
[With new *trans.* meaning.]
περαιοῦν (τινα), *to put a man over* (a river): M. *to cross* (a river, *acc.*).
τίλλειν, *to pluck:* M. *to mourn for* (*acc.*), *i. e.* by tearing one's hair.
2) σύμμαχον ποιεῖσθαί τινα, *to make a man one's ally* (*to form an alliance with a person*), *i. e.* for one's own advantage.
καταστήσασθαι[g] φύλακας, *to place guards* (over one's own property; for one's own protection).
αἴρειν τι, *to lift* or *take a thing up:* M. *to take up for one's advantage, i. e.* to keep for oneself.
εὑρίσκειν, *find:* M. *find for myself, procure, get.*
παρασκευάζειν, *provide:* M. *provide* (*for one's own use*).
3) παρατίθεμαι τράπεζαν, *I cause a table to be set before me.*
μισθόω, *let out for hire:* M. (*cause* to be let to myself,=) *hire.*
So διδάσκειν, *teach:* M. *get* or *have* (a person) *taught.*

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[e] It may have an *accus.* of a part of one's own person.

[f] στέλλεσθαι, *to clothe oneself,* and *to send for,* has *aor.* στείλασθαι: στέλλεσθαι, *to travel,* σταλῆναι.

[g] καθ-ίστημι, W. 84. B. p. 102.

[In general any remote reference of the action to *self* is expressed by the *Mid.*]

κατακλαίειν, *weep for:* M. *weep for* (one's own misfortunes, *acc.*).
ἐπιδεδειγμένος τὴν πονηρίαν, *having shown his own wickedness.*
θεῖναι νόμους, *to enact laws,*—of an *absolute* prince who does not make them *for himself.* θέσθαι νόμους, of the legislator of a *free state,* who makes them for himself as well as for his fellow-citizens[h].

Wicked (πονηρός). *To weigh anchor* (αἴρειν [*to lift up*]: *anchor* understood). *To commence* or *engage in a war against* (ἄρασθαι πόλεμον πρός, &c. *acc.*). *Sail away* (ἀπο-πλέω[i]).

Exercise 36.

189 Solon enacted laws for the Athenians. Wash yourselves, O boys. The son of Xenoclides hung himself. All (of them) washed their hands and their feet. Hire your neighbour's eyes. I will let you my house. I will take into my pay (*hire*) as many Hoplites *as possible*[62]. The mother wept for her sufferings. I provided[k] myself long ago with this stick. O daughters, mourn for your mother. The citizens, fearing, placed guards. O ye rich, cease to act-insolently (*partic.* 238). The soldiers crossed over the river. Let us form an alliance with the Athenians. If we had been wise, we should have formed an alliance with the Athenians. What-kind-of laws has the king of the Persians enacted? The boy has shown his wicked disposition. If you do this, you will get something good. The Athenians engaged in a war with the Persians. The Athenians, having weighed anchor, sailed away. He told me that we ought to obey the laws of the state (114, *c*).

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§ 33. *Middle voice (continued).*

190 VOCABULARY 32.

a. * αἱρεῖν, *take;* αἱρεῖσθαι, *choose* (followed by ἀντί with *gen.*).
λαβεῖν, *take, receive;* λαβέσθαι, *take hold of.*

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[h] This difference is not, however, strictly observed. B.

[i] πλέω, πλεύσομαι and πλευσοῦμαι,—ἔπλευσα.
Pass. πέπλευσμαι, ἐπλεύσθην.

[k] *Perfect,* as I still *keep* it.

b. [Verbs whose middle voice seems to have a *reciprocal meaning.*]
βουλεύειν, *consult*; βουλεύεσθαι, *consult together, deliberate*: but also (with regular *mid.* signification) *to counsel myself, adopt a resolution.* In the sense of *deliberate* it is followed by περί with *gen.*
διαλύειν[m], *to reconcile* others; διαλύεσθαι, *to be reconciled to each other* (πρός with *acc.*).

c. [Middle forms, of which there is *no active*, and which must therefore be considered simply as deponents.]
δέχομαι, *receive*; *αἰσθάνομαι, *perceived, am informed of.*

d. [Aorists *pass.* with *mid.* meaning.]
κατεκλίθην (ῐ)[o], *laid myself down; laid down.* ἀπηλλάγην, *took myself off*: so ἐπεραιώθην, ἐφοβήθην, ἐκοιμήθην, ἠσκήθην (from περαιοῦσθαι, φοβεῖσθαι, κοιμᾶσθαι, ἀσκεῖσθαι).

e. [Some futures 1 of *mid. form* have a *pass.* meaning.—See Introd. List II.]
ὠφελήσομαι, ὁμολογήσομαι, φυλάξομαι, θρέψομαι: from ὠφελέω, *benefit*; ὁμολογέω, *confess*; φυλάττω, *guard*; τρέφω, *nourish maintain—bring up.*

f. φυλάττεσθαι, *mid., to be on one's guard; to guard against*, with *acc.* of *thing* or *person.*

g. '*By*' (agent after pass. verb—ὑπό with *gen.*: sometimes παρά and πρός).

Exercise 37.

They will choose to obey rather than[p] to fight. I would choose 191
liberty before wealth. Xenoclides was chosen general with three others. The multitude often choose ill. He took hold of his hair (*plur.*). Let us consult about the state. To deliberate quickly is a different thing (Say: *differs*) from deliberating[14] wisely. Let us consult together what we ought to do[38]. They consulted together what they should do with (134, *b*) the unjust judge. I exercised-myself-in (*d*) that art. Go to sleep. Having said this, he took himself off. The boy, having shown (p. 51, 3) much virtue and temperance, died. O boys, receive this. I have received this. The city will receive many times as much (170, *f*) as this (*plur.*). O slaves, receive some[48] of the wine. The physician being informed of what had happened, came in great haste. I crossed over the river in great haste. If you do this, you will be greatly benefited. I will guard against this danger. Having a pain in both my ears, I lay down. This will be confessed by all. This will be confessed, *willingly at least*[45], by none. The army shall be maintained from

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[m] λύω, λύσω, &c.—λέλυμαι, ἐλύθην.
[o] κατα-κλίνω. [p] μᾶλλον ἤ.

the king's country. I am glad that [8] the children are well brought up. The city shall be well guarded by the citizens. I feared the very men (Say: *those-themselves*) who [1] guarded the city.

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§ 34. *On the Perfect* 2.

192 The *Perf.* 2 (improperly called the *Perf. mid.*) prefers the *intransitive* signification, but *never has the pure reflexive meaning* of the *middle*.

(1) If the verb has both the *trans.* and *intrans.* meaning, the *perf.* 1 has the former; the *perf.* 2 the latter. (2) If the *intrans.* meaning has gone over to the *mid.*, or to the *pass.* (as often happens), the *perf.* 2 belongs in meaning to that voice. (3) If the verb is *intrans.*, the *perf.* 2 has the same relation to it that any other *perf.* has to its verb.

193 VOCABULARY 33.

	Perf. 1.	*Perf.* 2.
ἀνοίγω [q], *open*,	ἀνέῳχα,	ἀνέῳγα, *stand open*.
ἐγείρω, *arouse*,	ἐγήγερκα,	ἐγρήγορα, *am awake*.
πείθω, *persuade*,	πέπεικα,	πέποιθα, *am confident, trust, have confidence*.
* ἄγνυμι, *break*,		ἔᾱγα, *am broken*.
* ὄλλυμι, *destroy*,	ὀλώλεκα,	ὄλωλα, (perii,) *am undone*.
* πήγνυμι, *fix*,		πέπηγα, *am fixed, am congealed*, &c.

(N.B. ἀπόλλυμι, κατάγνυμι, more common than the simple verbs.)

Pot, pitcher (χύτρα). *One more* (ἔτι εἷς; i.e. *still one*). *Gate* (πύλη). *Spear* (δόρυ [u], n.). *Breast* (στέρνον). *To watch over* (ἐγρηγορέναι περί with *gen.*). *To raise a war* (ἐγείρειν πόλεμον—pass., *arise*). *Safety* (ἀσφάλεια) *Roman* (Ῥωμαῖος). *Jupiter* (Ζεύς, Διός, &c. V. Ζεῦ). *Early in the morning* (πρωΐ).

Exercise 38.

194 The pitcher is broken. If we conquer the Romans *in* one more battle [42], we are undone. The spear was fixed in his breast. All the water [20] is congealed. I broke the boy's head. The boy's head is broken. I have watched over your safety for many

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[q] This verb prefixes the temporal to the syllabic augment:—
ἀνέῳγον, ἀνέῳξα, inf. ἀνοῖξαι.
ἀνέῳγα belongs to later Greek writers: *ἀνέῳγμαι* was used by the older authors.

[u] *δόρυ, δόρατος*, &c.—Poet. *δορός, δορί*: of which *δορί* is found in Attic prose, *in the* phrase *δορὶ ἐλεῖν*.

years. Having lost[v] all his property, he took himself off. The gates are open. The servants opened the gates early, as their custom was. Brave men have confidence in themselves. Then only (89, *c*), when they obey the laws, will the citizens be prosperous. If we do not bear *what comes from the gods*[25], we are undone. Who *in the world*[51] has broken this pitcher? It is *the part*[55] of a general to watch over the safety of his army. O Jupiter, the folly of the man[50]! If a war should arise (Say: *be raised*), we are undone. If you break one pitcher more, O worst of slaves, you shall not come off *with impunity*[53]. My property was plundered, *wretched man that I am*[49]! If any man is in the habit of performing just (actions), it was he[63]. I have not met either my friend or my brother's[6].

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§ 35. *Additional Remarks on some of the Moods and Tenses.*

a. ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπι- 195
σκοπῇ φύλαξ, *the constitution* will have been *perfectly* arranged, *if such a guardian superintends it.*

b. φράζε καὶ πεπράξεται, *speak and it* shall (*immediately*) *be done.*

c. τὰ δέοντα ἐσόμεθα ἐγνωκότες[w], καὶ λόγων ματαίων ἀπηλ-
λαγμένοι, *we* shall have voted *on the subject as we ought, and be freed from empty speeches.*

d. εἴθε ὁ υἱὸς νενικήκοι, *would that my son* had conquered!

e. εἶπεν ὅτι ἥξοι ἡμέρᾳ τρίτῃ, *he said that he should* come *on the third day.*

f. πεπειράσθω, *let it be attempted.*

(*a*) The *fut.* 3 expresses a *future* action *continuing* in its *effects.* 196

The *fut.* 3 differs, therefore, from the Latin *futurum exactum*, in not 197
being used to express merely the future *completion* of a *momentary* action. Its use is confined to *principal* clauses, and to subordinate clauses introduced by ὅτι, or ὡς (*'that'*). In other *subordinate* clauses, the *aorist subj.* (less frequently the *perf. subj.*) will be used instead of it, with a conjunction *compounded* or *joined* with ἄν (ἐάν, ὅταν, &c. 77: or πρὶν ἄν, &c.). Ἐὰν τοῦτο λέξῃς, *si hoc* DIXERIS.—(See 91*.)

(*b*) The *fut.* 3 is, however, sometimes used to express (1) the 198
speedy completion of an action, or (2) the *certainty of its completion* in the most positive manner.

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[v] ἀπόλλυμι.

[w] "γινώσκειν interdum de plebiscitis vel populi jussis." Bremi ad Demosth. Phil. i. 54.

199 The *fut.* 3 is obviously the natural future of those perfects, that, from their marking a *continued* state, are equivalent to a *present* with a new meaning: *e. g.* *μέμνημαι, κέκτημαι.*

200 Some verbs have the *fut.* 3 as a simple future: *e. g.* *δεδήσομαι*[x], *πεπαύσομαι, κεκόψομαι.*

201 (*c*) In the active voice a *continued future state,* or a *future action continuing in its effects,* is expressed by *ἔσομαι* with *perf. participle:* a circumlocution which is also used in the *passive* (as in the example).

[The circumlocution with the participle is also found in other tenses: e. g. *οὗτος ἂν—ἀποκτείνας αὐτὸν εἴη.* Ant.]

202 (*d. e.*) The *perf.* has also a subjunctive and optative, and the future an *optative,* which are used whenever that kind of uncertainty or contingency peculiar to those moods agrees with the time of these tenses.

Only, however, when particular distinctness is required; and even then, the *perf. part.* with *εἴην* or *ὦ* is generally preferred to the regular *opt.* and *subj.* of that tense.

203 The *imperat. perfect* is principally used in those verbs whose perfects have the meaning of a present: *μέμνησο,* &c.

204 (*f*) The third person of the *imperat. perf. pass.* marks a *decided resolution:* it is a strong expression for *let it be done,* &c.

205 (*d*) *εἴθε* with the optative—and also the optative alone[y]—expresses a *wish.* [If the wish expressed *has not been* (and now *cannot be*) *realized, εἴθε is* used with *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past,* or *present.*]

So *ὤφελον* (*ες, ε*) *alone,* or with *εἴθε* (especially in *poetry*), *εἰ γάρ* or *ὡς,* and followed by the infinitive.

206 VOCABULARY 34.

Constitution (*πολιτεία*). *Arrange, adorn* (*κοσμέω*). *Superintend, overlook* (*ἐπισκοπέω*). *What we ought* (*τὰ δέοντα*). *Empty, vain, useless* (*μάταιος*). *I am come* (*ἥκω*[z] with *perf.* meaning). *I am gone, am off* (**οἴχομαι, perf.* meaning). *Endeavour* (*πειράομαι*). *Would that.....!* (*εἴθε, εἴθ' ὤφελον*[b], *ες, ε,* &c. *εἰ γὰρ ὤφελον, ὡς ὤφελον,* or *ὤφελον* alone). *To make to disappear* (*ἀφανίζω*). *If it is agreeable to you, if you*

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[x] From *δέω, to bind.*

[y] As in *ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος.* See also 295, *e.*

[z] *ἥκω, ἧκον, ἥξω*; no other tenses in use. *βίου εὖ ἥκειν,* ('*florere quod ad vitam* ATTINET =) *in re familiari satis lautâ constitutum esse,*' *Bähr* (*Herod.*): a construction seldom found in Attic Greek.

[b] *ὀφείλω* (debeo) *owe, ought. ὀφειλήσω. Aor. ὤφελον* (*un*-Attic *ὄφελον*) used only in wishes. *ὡς ὤφελε ζῆν Σωκράτης* (*how Socrates ought to be alive*), *would that Socrates were alive! εἴθε κλέος ἔλαβες. εἰ γὰρ ὤφελον* (*sc. πρότερος ἰδεῖν*) *Plat.* de Legg. 4, 432, C.; and Crit. 44, D. With *ὡς* Xen. *ἀκοντίσας ἥμαρτες· ὡς μήποτ' ὤφελον* (sc. *ἁμαρτεῖν*)! II. 4, 62.

are willing (εἴ σοι βουλομένῳ ἐστί). *And that too* (καὶ ταῦτα). *For the present at least* (τό γε νῦν εἶναι). *As far as they are concerned* (τὸ ἐπὶ τούτοις εἶναι).

Exercise 39.

For thus we shall have done (*c*) what we ought. For thus what 207
we ought (to do) will have been done (*b*). I will remember my *former* [11] folly. He told me that they had forgotten their former virtue (*c*). Let us place the wise and good as guardians of this most beautiful constitution. *If it is agreeable to you*, these things shall (*instantly*) be done. Let these things be done (*f*). Do not attempt to deceive the gods. If you do this, I am off. The physician told me, that he would come on the fourth day. If you obey God, your soul will be adorned with all virtues. *Would that* the wise superintended the state! *Would that* the prudent managed the affairs of the state! *Would that* the wise judge had superintended the whole constitution! *Would that* Thales were alive! *Would that* the man had escaped death! If you obey the physician, you will be freed from your disease. Would that the Greeks had conquered! They condemned him to death (156, *obs.*), and that too *though he was* (Say: *being*) your citizen. *For the present at least*, we will use him. I don't know what in the world [51] we are [38], *for the present at least*, to do [c] with him. *As far as that* (person) *is concerned*, I am undone. For the present at least, let us desist from the chase. O boy, may you become wiser!

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§ 36. *On the Infinitive.*

a. ὁ ἄνθρωπος πέφῡκε φιλεῖν, *it is the nature of man to love.* 208
b. παρέχω ἐμαυτὸν ἐρωτᾷν, *I offer myself to be questioned.*
c. ἦλθον ἰδεῖν σε, *I came* (or *am come*) to see you.
d. ἡδὺς ἀκούειν, *sweet to hear.* δεινὸς λέγειν, *clever* at speaking. χαλεπὸς λαβεῖν, *hard* to take (or catch).
e. οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἱρεῖσθαι, *he is* so *senseless* as to *choose war in preference to peace.*
οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἱρεῖται,

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[c] χρηστέος is the verbal adj. from χράομαι.

he is so *senseless*, that he (*actually*) chooses *war in preference to peace.*

f. φιλοτιμότατος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα, *he was very ambitious*, so as to bear *any thing for the sake of being praised.*

209 The use of the Greek infinitive is much nearer to that of the English than that of the Latin is; thus:—

210 (*b. c.*) It expresses the *purpose* and (*b. d.*) is often used in the active, after both verbs and adjectives, where the passive would be *admissible*, but *less common.*

Hence it must often be translated into Latin by the *participle in* dus, or by the *supine in* u.

211 The particle ὥστε[d] expresses a *consequence*, and is used with *the infinitive;* or, if the consequence be a definite consequence that has actually occurred, the indicative.

212 *So—as to* = ὥστε with *infinitive* always.
So—that = ὥστε with *infinitive* or *indicative.*

With the infinitive the consequence is more closely connected with the principal clause, as *contemplated* or *resulting immediately* and *naturally* from what is there stated. The consequence may be equally *real.*

213 '*So that*' should not be translated by the indicative, except where the sense would allow us to substitute *therefore* or *consequently* (*itaque*) for *so that.*

Thus: "the road was so bad that I did not reach my inn till midnight" = "the road was very bad; *consequently* I did not reach my inn till midnight:" here the *indicative* would be properly used.

ὥστε properly answers to οὕτως, or some other demonstrative, in the preceding clause.

214 VOCABULARY 35.

To put forth naturally (φύω. πέφῡκα and ἔφυν are *intrans.; I am produced = I am by nature*, or *it is my nature to*, &c.). *Supply, afford, offer* (παρέχω[e]). *Sweet, pleasant, agreeable* (ἡδύς). *Terrible*[f], *clever* (δεινός). *Hard, difficult* (χαλεπός). *Senseless* (ἀνόητος). *In preference to, instead of* (ἀντί). *Peace* (εἰρήνη). *Ambitious, fond of honour* (φιλότῑμος). *Undergo, bear* (ὑπομένω). *On account of, for the sake of* (ἕνεκα, *gen.*). *Leaf* (φύλλον). *Bring up, educate* (παιδεύω). *Very* (πάννυ[g]). *Wing* (πτερόν. πτέρυξ, ῠγος, *f.*). *Young bird* (νεοσσός). *Art*, also *con-*

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[d] More rarely ὡς.

[e] παρέχεσθαι, *mid.*, is also used for *to afford*, without any *perceptible* difference of meaning. See example in 295, *b.*

[f] —νος, an old *pass.* termin. (like τέος, τός), whence δεινός, *terrible*, στυγνός, *hateful*, &c. B.

[g] This word is often strengthened by the addition of τί (πάννυ τι).

trivance, trick (τέχνη). *Long* (μακρός). *Not yet* (οὔπω[h]). *Endure, bear* (ἀνέχομαι[i]).

φύω = *to get* teeth, feathers, &c.

πόνον or πράγματα παρέχειν = to give one trouble, *to molest, harass*, &c.

Exercise 40.

It is the nature of man (*a*) to love those who confer benefits upon 215
him. The city is a difficult one to take. The woman is a terrible one to find out contrivances. The man is unable to hold his tongue. He told me that his daughter had been well brought up. If you give me any trouble, I will not endure it, *at least* (not) *willingly*[45]. The eagle has long wings[12]. He had been so brought up as very easily to have enough. He is so beautiful as to be admired by all. You are so senseless, that you are always hoping for what is impossible[13]. They are too wise[60] to choose war in preference to peace. The young birds have already got[k] feathers. The trees are already putting forth their leaves. The child has not yet got (any) teeth. If you molest me, you shall not come off with impunity[53]. They harassed them so, that the army was not able (*indic.*) to advance[l]. This wine is pleasant to drink. It is the nature of boys to pursue what is pleasant.

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§ 37. *The Infinitive* (*continued*).

a. ἐτειχίσθη δὲ καὶ Ἀταλάντη, τοῦ μὴ λῃστὰς κακουργεῖν τὴν 216
Εὔβοιαν, *and Atalanta also was fortified*, that *robbers* (or *pirates*) might not commit depredations *in Eubœa.*

b. οὐδὲν ἐπράχθη διὰ τὸ ἐκεῖνον μὴ παρεῖναι, *nothing was done, because* he *was not present.*

c. οὐκ ὀρθῶς ἔχει τὸ κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, *it is not right* for one who suffers wrong to avenge himself *by doing wrong in return.*

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[h] πώ, πώποτε, *ever yet, ever up to this time.* The former is joined to οὐ, μή; the latter to οὐδέ, μηδέ; and both relate to the *past.* Οὐδέποτε, μηδέποτε, are commonly employed only *generally*, or with reference to the *future.* See 236*, u.

[i] This verb has a double augment: *imperf.* ἠνειχόμην, *aor.* ἠνεσχόμην.

[k] *Aor.* 1, as *perf.*, has a different meaning.

[l] πορεύομαι.

d. δέομαί σου παραμένειν, *I beseech* (or *entreat*) *you to stay with us.* ἔφη σπουδάζειν, *he said that he was in a hurry.* συνειπεῖν ὁμολογῶ, *I confess that I assented.*

e. ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander used to say,* that he was the son *of Jupiter.*

ἔπεισα αὐτοὺς εἶναι θεός, *I persuaded them that I was* a god.

ἐδέοντο αὐτοῦ εἶναι προθύμου, *they entreated* him *to be* zealous.

ἔξεστί μοι γενέσθαι εὐδαίμονι, I *may* (if I please) *become* happy.

217 (*a*) The infinitive with the article in the *gen.* sometimes denotes a *motive* or *purpose.*

It may be considered as governed by ἕνεκα understood.

218 (*b*) When the infinitive has a subject of its own, the general rule is, that it stands in the accusative.

This rule holds good, when the *infin.* is used with τό, as in (*c*).

219 (*b*) A *preposition* with the *infin.* may be equivalent to a sentence introduced by a conjunction.

220 (*d*) But when the subject of the infinitive belongs to and is expressed with the former verb, it is generally not expressed with the infinitive.

The examples show that this rule holds good, whether the subject of the *infin.* be the subject of the preceding verb or an oblique case governed by it.—In the second example the accusative would be expressed even in Latin: *dixit* se *festinare.*

221 (*e*) When the subject of the infinitive is omitted because expressed with the other verb, an adjective or substantive that forms the predicate with the *infin.* is mostly put in the same case that the subject of the infinitive stands in *in the other clause.*

Thus in (*e*) υἱός conforms to Ἀλέξανδρος· θεός to ἐγώ· προθύμου to αὐτοῦ, &c.

(This construction is called *Attraction.*)

222 VOCABULARY 36.

To wall, to fortify (τειχίζω). *A wall* (τεῖχος, n.). *Evil-doer, rascal, villain* (κακοῦργος· κακός, ἔργον). *Villainy* (κακουργία). *Misdeed* (κακούργημα). *To do evil towards, do harm to, to inflict damage on,* &c. (κακουργέω). *Ward off* (ἀμύνειν τί τινι: also with *dat.* only, ἀμύνειν τινί, *to defend.* In *Mid. ward off from myself: repel, requite, revenge myself on,* with *acc.* of person: also without case, *to protect oneself*). To return *a man like for like* (τοῖς ὁμοίοις ἀμύνεσθαι). *To remain with* (παραμένω). *Say* (φάσκω = *give out,* 'with a slight intimation that the thing is not exactly so.' *Vömel.*). *To feel* or *be thankful for, return thanks*

for (χάριν εἰδέναι: *gen.* of thing). *One may* (ἔξεστι, *licet*; one *might*, ἐξῆν). *It is right* (ὀρθῶς ἔχει). *Master* (δεσπότης). *Laugh* (γελάω, *with* fut. mid. -ἄσομαι.—List II.).

Exercise 41.

The city was fortified, that no one[m] might do injury to the 223
citizens. Nothing was done, because (*b*) that villain gave us trouble. Let us beseech our friends to be zealous. He said that he would be with us, *if it was agreeable to us*[66]. I persuaded them that I was a philosopher (*e*). I persuaded the judges that Abrocomas was a rascal. It is a hard thing (65) to conquer one's temper. He is too young[60] to have mastered his temper. If you ward off from me this danger, I shall feel thankful to you for your zeal. I will revenge myself on him who has injured you. If you return like for like to him who has treated you ill, you commit a sin. You used to say (*e*) that you were master. We ought to defend the laws of the state. It is in our power[26] to become happy. You may (if you please) become a philosopher. He says that he will deliberate. Nothing was done, because (*prep.*) all the citizens envy the judge. He says that he will brave this danger. It is not right, that a citizen should plot against the constitution. If all the citizens defend the laws, it will be well.

VOCABULARY 37. 224

[Preposition ἐκ, before vowel ἐξ, (*gen.*) *out of, forth from.* Hence of *cause* (*in consequence of; from, for*); and of succession in time.]

Out of the city (ἐκ τῆς πόλεως). *For this cause* or *reason* (ἐκ ταύτης τῆς αἰτίας). *This being the case, for this reason, therefore* (ἐκ τούτου). *After our former tears* (ἐκ τῶν πρόσθεν δακρύων). *Unexpectedly* (ἐξ ἀπροσδοκήτου—ἀπροσδόκητος, *unexpected*).

Exercise 42.

We are now laughing after our former tears. The men from (*out* 225
of) the city are plotting against the king. He says that he is watching over the safety of all. The Grecian cavalry, unexpectedly charging the ranks of the Persians, conquer (them). It is sweet to laugh after troubles. The physician says that diseases are from Jupiter. This being the case, it seemed good to the generals

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[m] μηδείς, as a *purpose* is expressed.

to depart. The slave says that the pitcher is broken. He says that he is glad[5] the citizens are rich. He says that he takes pleasure in sleeping. He said that the judge had an upper-chamber, whenever he stayed in town. This being so, let every man provide for his own safety. I asked him how much he thought the geometer's possessions would fetch[37] if sold. I wonder at what has been done[1] by the general. It is not every man[56], that can bear unexpected (evils). This man has inflicted more damage upon the city than any other single person[64]. Would that the physician had remained with (us)! Would that the physician were here! Would that the physician had been here!

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§ 38. *The Infinitive (continued).*

226 *a.* πρὸς τὸ συμφέρον ζῶσι, διὰ τὸ φίλαυτοι εἶναι, *they make self-interest the object of their lives, because they are lovers of themselves.*

b. ἐκπέμπονται ἐπὶ τῷ[n] ὅμοιοι τοῖς λειπομένοις εἶναι, *they are sent out, on the understanding that they are to be equal (on an equal footing) with those that are left behind.*

c. μηδεὶς τηλικοῦτος ἔστω παρ' ὑμῖν ὥστε, τοὺς νόμους παραβάς, μὴ δοῦναι δίκην, *let no one be so powerful amongst you, as not to be punished if he transgresses the laws.*

227 *Attraction* may take place (that is, the *predicate substantive* or *adjective* be in the *nominative*), when the infinitive is introduced by the article or ὥστε.

228 VOCABULARY 38.

It is expedient or *profitable* (συμφέρει, *dat.*). *Expediency, utility* (τὸ συμφέρον—τὰ συμφέροντα, *what is expedient*). *To make self-interest the object of one's life* (πρὸς τὸ συμφέρον ζῆν). *Self-loving, a lover of self, selfish* (φίλαυτος). *Self-love, selfishness* (φιλαυτία). *Transgress* (παραβαίνω[o], of a law, &c. *to break*). *So great, so powerful* (τηλικοῦτος). *To be punished, suffer punishment* (δίκην διδόναι, *gen. of thing; dat.* of person *by whom*). *Infinitely many, very many, a vast number of* (μυρίοι). *Ten thousand* (μύριοι). *Soldier* (στρατιώτης). *Country* (πατρίς[p], ίδος, f.). *Treaty* (σπονδαί, *pl.* properly *libations*). *Excessively* (ἄγαν). *Excessive* (ὁ ἄγαν).

Ἀντί (*gen.*), *instead of; in preference to* (208, *e*); *equivalent to.*

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[n] ἐπί with *dat.* often marks a *condition.* 288.

[o] παραβαίνω has also *perf. pass.* παραβέβαμαι, *aor.* παρεβάθην.

[p] Properly a poetical *fem. adj.* agreeing with γῆ.

Exercise 43.

Let us fly from excessive self-love. Let us pursue the honor- 229
able rather than the expedient. They choose war in preference to peace, because they have not tasted the evils of war. They undergo every toil because they are ambitious. He says that a king is equivalent to very many soldiers. All men, *so to say*[46], are lovers of self. If he were not ambitious, he would not endure this. I am come *on an understanding*, that I am to be on-an-equal-footing with the other citizens. Do not transgress the laws of your country. They bear every thing for the sake of being praised, because (*prep.*) they are excessively ambitious. Let us choose what is honorable in preference to what is expedient. *It is not right*, to make self-interest the object of one's life. It does not *belong to* a pious man, to fear death excessively. It is not every man that can[56] master self-love. I have not fallen in with Abrocomas for a long time. I love both the children of Abrocomas[q] and those of Philip. Every body aims at becoming happy. It is profitable to men to be pious. If you do this, you shall be punished for your villainy. All the laws of the state, *so to say*[46], were transgressed by this villain. He thinks that the treaty has been broken.

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§ 39. *The Participle.*

a. γυνή τις χήρα ὄρνιν εἶχε καθ' ἑκάστην ἡμέραν ὠὸν αὐτῇ 230
τίκτουσαν, *a certain widow woman had a hen* which laid *her an egg every day.*

b. τὰ χρήματα ἀναλώσας ἀπήγξατο, when, *or* after, he had spent *all his money, he hanged himself.*

c. χαλεπόν ἐστι λέγειν πρὸς τὴν γαστέρα, ὦτα οὐκ ἔχουσαν, *it is difficult to speak to the stomach,* because *it has no ears.*

d. γιγνώσκοντες ὅτι κακά ἐστιν, ὅμως ἐπιθυμοῦσιν αὐτῶν, though they know *that they are hurtful, they nevertheless desire them.*

e. λῃζόμενοι ζῶσιν, *they live* by plundering.

P Nouns in ας have the Doric gen. in ᾱ (for ου), when they are the names of *foreigners*, or of Doric Greeks of no celebrity; as Ἀβροκόμας, G. Ἀβροκόμα, R.

f. κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν, διαφερόντως ἂν σωφρονοῖ, *but* if he gained the victory *over pleasure and his desires, he would be temperate in an uncommon degree.*

g. λαβὼν, ἔφη, τοῦτον, μαστίγωσον, take *this fellow, said he,* and *flog him.* ῥίψας δ' ὁ ποιμὴν πέτραν, τὸ κέρας αὐτῆς κατέαξεν, *but the shepherd* threw *a stone* and *broke her horn.*

231 A participle *assumes* an assertion; or rather states it *attributively*, not *predicatively*. Whenever it is convenient to express this assertion by a complete sentence, we may do so; connecting it with the principal sentence by a *relative* pronoun, or a conjunction (or conjunctional adverb) of *time, cause, condition,* or *limitation*. Hence *vice versâ*—

232 (*a. b. c. d.*) Relative sentences, and sentences introduced by *when, after, if, since, because, although,* &c. may often be translated into Greek by omitting the relative or conjunction, and *turning the verb* into a *participle.*

In translating from Greek into English, the proper *particle* to be used, must be found by considering the *relation* in which the participle stands to the principal verb.

Thus, "I visited my friend νοσοῦντα," may mean, '*who was ill*,' or '*because* he was ill,' or '*when* he was ill,' &c., or '*though* he was ill.'

233 (*e*) The English *participial substantive* under the government of a preposition, may often be translated by a participle agreeing with the nominative case of the sentence.

234 (*g*) A past participle may often be translated into English by a verb, connected with the principal verb by '*and*.'

Of course, *vice versâ*, the first of two verbs connected by '*and*' may be translated into Greek by a past participle.

235 VOCABULARY 39.

A widow (χήρα). *To know* (*γιγνώσκω). *To consume, spend* (ἀνᾱλίσκω, *fut.* ἀνᾰλώσω, *aor.* ἀνάλωσα). *Stomach, belly* (γαστήρ, ἱρος[s], f.). *The future* (τὸ μέλλον). *To plunder* (λητζομαι). *Remarkably, in an uncommon degree* (διαφερόντως). *To scourge, flog* (μαστῐγόω). *To throw* (ῥίπτω). *Stone* (πέτρος. πέτρα in good authors is *rock*). *Bare, uncovered* (ψῑλός).

[Participles with peculiar meanings.]

At first, at the beginning (ἀρχόμενος). *At last* (τελευτῶν). *After some time* (διαλῐπὼν χρόνον[t]). *With* (often translated by ἔχων, ἄγων, φέρων, χρώμενος: of course in choosing *which* may be used, we must consider whether the persons merely *had*, or *led*, or *brought*, or *used* the thing or person *with which* he performed the action).

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[s] As πατήρ, B. p. 15. W. 15. *Obs.* 3. Ac. 40.

[t] So διαλ. πολύν or ὀλίγον χρ.

Exercise 44.

[*Obs.* Sentences in *Italics* are to be translated by participles.]

I shall be happy, *if I know myself.* ' The judge himself shall be 236
punished, *if he transgresses the laws of the state.* The master himself *took the slave* and flogged him. He fled for refuge into the temple, that[70] he might not be punished. *Since you see this,* are you not without fear of death? *If you do what you ought,* you will be happy. That shameless (fellow) lives by flattering the rich. What impiety[80]! He set off *with* ten thousand Hoplites. Cyrus was riding *with* his head uncovered. *Take the boy* and punish him. He has spent both his own money and his[6] father's. It is not every man who can[86] be without fear of the future. *He threw a stone* and broke the eagle's head. He crossed the river, *though it was flowing with a full stream.* The wolf *was persuaded,* and went away. The physician, *with* much skill (*art.*), freed the boy from his disease. At last he went away. At first you spoke ill of every body. After some time I will be with you.

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§ 40. *The Participle* (*continued*).

a. ἐγὼ ἔρχομαι ὑμῖν ἐπικουρήσων, *I am coming to* aid *you.* 236*

τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα, *he who wrongs another should be taken before the judges* to be punished (literally, *one should take,* &c.).

τοὺς τοῦτο ποιήσοντας ἐκπέμπει, *he sends out men* to do *this.*

b. ᾔδειν τοὺς παῖδας θνητοὺς γεννήσας, *I knew* that I had begotten *mortal children* (or, *I knew that the children I had begotten were mortal*).

ᾐσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων, *I perceived* that they thought *themselves extremely wise.*

σύνοιδα ἐμαυτῷ σοφὸς ὤν (or σοφῷ ὄντι), *I am conscious* of being wise (*or,* that I am wise).

οὐδέποτε[u] μετεμέλησέ μοι σιγήσαντι, *I have never repented* of having held my tongue.

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[u] See 214, h: "but *οὐδέποτε,* like *numquam,* is occasionally found with *past tenses* even in the best writers." P.

237 (*a*) The participle of the *future* is used to express a *purpose*[v].

238 (*b*) Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation,* or *continuance,* &c., take the participle, where *we* should use the *infinitive* mood, the *participial substantive,* or '*that*,' &c.

239 VOCABULARY 40.

To bring assistance, to aid, succour (ἐπικουρέω, *dat.*: it may have *besides* an *acc.* of the thing[w]. ἐπικουρεῖν νόσῳ, to bear help against a disorder; *to combat* it). *Judge* (δικαστής[x]). *Beget* (γεννάω). *Dare, attempt* (τολμάω[y]).

[Verbs that take the participle.]

See (*ὁράω). *Learn, am aware* (*μανθάνω). *I repent* (μεταμέλει[a] μοι). *Make to cease, stop* (παύω). *Cease* (λήγω, παύομαι). *Am ashamed* (αἰσχύνομαι[b]). *Remember* (μέμνημαι). *Appear* (φαίνομαι[c]). *Am evident* (δῆλός εἰμι[d] = *am evidently*). *Know* (οἶδα). *Am conscious* (σύνοιδα ἐμαυτῷ). *Rejoice* (χαίρω). *Perceive* (*αἰσθάνομαι).

Exercise 45.

239* I am ashamed of having flattered Xenoclides. Remember that you are a man. He was conscious of acting unjustly. He rejoices in being praised, because he is ambitious. I have ceased to be a flatterer. I am conscious of fearing death. I am not ashamed of having conferred many benefits upon him. I know that I am mortal. I do not repent of having ravaged the whole country. I am conscious of wishing to destroy whatever I may take (*shall have taken*[e]). He is evidently doing disgraceful things. He evidently cannot either speak well of his friends or treat them well. Cyrus knew that the son he had begotten, was mortal (*b*). I will put a stop to his inflicting damage on the city. I knew that the children

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[v] The intention is spoken of in a less *certain* way by the addition of ὡς. *He had Cyrus arrested,* ὡς ἀποκτενῶν.

[w] εἴ τῳ χειμῶνα ἐπεκούρησα, Xen.

[x] The δικαστής decides in a court of justice according to *right* and *law*: the κριτής in the other relations of life according to *equity* and his knowledge of human nature. Pass.

[y] Of things requiring *courage*. It has also the meaning of *sustinere, to bear* to do so and so.

[a] μετα-μέλει, μετα-μελήσει, &c.

[b] αἰσχύνομαι ποιεῖν = *I am ashamed* to do it: αἰσχύνομαι ποιῶν or ποιήσας, I am ashamed of *doing*, or *having done it.*

[c] ἐὰν φαίνωμαι ἀδικῶν, *if* it should appear *that I have acted unjustly.*

[d] δῆλός ἐστιν ἀνιώμενος, *he is evidently vexed.*

[e] 89, *e.*

he begot were mortal. Do not cease to love your mother. Know that you shall be punished for your injustice. The physician is here to combat (*p*[f]) the boy's disease. Take the villain before the judges to be punished. They will evidently attempt this. I knew that he had done more service to the state than any other single person[64]. I will send out men to inflict (*p*) damage on the city.

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§ 41. *The Participle (continued)*: τυγχάνω, λανθάνω, φθάνω.

a. ὁ Κῦρος, ἅτε[g] παῖς ὤν, ἥδετο τοῖς τοιούτοις, *Cyrus, as being a* 240 *boy, was pleased with such things.*

b. ἔτυχον παρόντες, *they happened to be present.*
τυγχάνει ὤν, *he happens to be* (or simply, *is*).

c. λανθάνω τι ποιῶν (1) am concealed from *myself* doing it = do it *without knowing it; unconsciously, unknown to myself.* (2) am concealed from *others* doing it = do it *without being observed; secretly; without being seen* or *discovered.*

d. ἔφθην αὐτοὺς ἀφικόμενος, *I arrived before them.* ἔφθην ἀφικόμενος, *I arrived* first.

e. οὐκ ἂν φθάνοις ποιῶν τοῦτο, *you cannot do this* too soon.

f. οὐκ ἂν φθάνοις ποιῶν τοῦτο; *won't you do this directly?* = do it directly.

g. λέγε φθάσας, *speak* quickly, at once. ἀνύσας[i] τρέχε, *run* immediately.

a) The particle ἅτε (frequently strengthened by δή; ἅτε δή) is 241 used with a participle, when *we* denote a *ground* or *reason* which we allege as (in *our* opinion) *naturally accounting for* the *action, conduct,* &c. that we are relating of *another person.* [The participle may be in gen. absol. (246): ἅτε μακρῶν τῶν νύκτων οὐσῶν.]

c—g. *Φθάνω[k] (*come* or *get before*) and *λανθάνω (*am concealed*) are generally construed by *adverbs;* the participle that accompanies them must then be turned into a *verb.*

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[f] A (*p*) after the first word of a clause shows that it is to be turned into a *participial* clause, as explained in the two preceding sections.

[g] It is really the neut. pl. of ὅστε, and answers to the Latin *quippe.* [Οἷον, or pl. *οἷα*, are used in the same way. See 411.]

[i] From ἀνύειν or ἀνύτειν, *to accomplish.*

[k] ἔφθην is the *older* aorist: but ἔφθασα is used once even by *Thuc.*, and from *Xenophon* downwards is the more common form. B.

242 The participle λανθάνων or λαθών may be construed by *secretly, without being observed, seen*, &c. Hence ἔλαθεν εἰσελθών is nearly equivalent to εἰσῆλθεν λαθών, but gives more prominence to the notion of *secrecy*.

243 VOCABULARY 41.

[Preposition Ἀπό, *from*; gen.]

To fight *on horseback* (ἀφ' ἵππων). *To have done supper* (ἀπὸ δείπνου γενέσθαι). To do a thing *of themselves* (ἀφ' ἑαυτῶν): *at the suggestion of others* (ἀπ' ἀνδρῶν ἑτέρων). *Openly* (ἀπὸ τοῦ προφανοῦς, from *adj.* προφανής).

πρό (*before*, of time, place, and preference—*in behalf of, for*).

For (=in behalf of) *the king* (πρὸ τοῦ βασιλέως). *To value very highly, to attach great importance to* (πρὸ πολλοῦ ποιεῖσθαι, *to value before*, i. e. more than, *much*. See 282). To choose war *before*, in preference to *peace* (πρὸ εἰρήνης, for which ἀντί is used in 208, *e*).

Exercise 46.

244 The physician happened to be present. You cannot punish the boy too soon (*e*). The enemy arrived at[m] the city before us. Go away immediately (*g*). Won't you go away directly (*f*)? If you do this before our enemies (do it), we have conquered. If you do this before me, I am undone. If we arrive at the city before them, all will be well. The slave broke the pitcher *without being discovered*. The Scythians fought on horseback. The father went in to the general *without being observed*. These Hoplites were drawn up before the king himself. He is too sensible[60] to choose war before peace. He has done supper. Speak at once (*g*), if it is agreeable[66] to those who are present. To incur danger in behalf of the state is honorable. It is the part of a good man, to incur dangers himself for his friends. He did this at the suggestion of other persons. I should never have done this of myself. If Xenoclides had not been their general, they would never have dared to commence a war openly. Men enact laws, *that*[70] they may not be injured. *Having done supper*, they practised equestrian exercises.

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§ 42. *The Genitive Absolute*, &c.

245 *a.* ἐμοῦ καθεύδοντος, whilst *I was asleep*. τούτων οὕτως ἐχόντων, *this being the case*; or, *as this is the case*.

b. διὰ τί μένεις, ἐξὸν ἀπιέναι; *why do you remain*, when you are at liberty *to go away?*

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[m] εἰς, if they went *into* it.

c. So δέον ἀπιέναι, when, whereas, &c. you ought *to go away.*
δόξαν[n] ἡμῖν ἀπιέναι, when we have determined *to go away.*
Also δόξαν ταῦτα[o], *this being determined.*

d. ἐπὶ Κύρου βασιλεύοντος, *in the reign of Cyrus.*

e. ἐσιώπα ὡς πάντας εἰδότας (or πάντων εἰδότων), *he held his tongue,* as supposing that all knew.

(*a*) The case *absolute* is in Greek the genitive: it marks the *time,* or generally any such relation to the principal sentence, as *we* should express by *when, after, since, as, because, though, if,* &c. 246

(*b. c.*) The participles of impersonal verbs are put absolutely in the *accusative;* of course without a *subst.,* and in the neuter gender. 247

(*d*) When the time relates to a *person,* ἐπί is generally expressed. 248

(*e*) When a *motive* is attributed to *another person,* the particle ὡς is generally used with the *gen.* or *acc.* absolute. The force of it may be given by construing it: *as thinking* (*supposing,* &c.) *that* with a verb: or by, *because they think, suppose, are convinced,* &c. *that* . . . 249

[The participle may stand in the nominative, if it can agree with the *subject:* ἀγανακτοῦσιν, ὡς μεγάλων τινῶν ἀπεστερημένοι, *they are vexed, as conceiving themselves* (or, *because they suppose themselves*) *to be deprived of some great thing.*]

Vocabulary 42. 250

[Words used in *acc.* absol.]

When, or *whereas, it was said* or *told* (εἰρημένον). *It being disgraceful—possible—impossible—plain* or *evident* (αἰσχρὸν—δυνατὸν—ἀδύνατον—δῆλον ὄν). *There being an opportunity, when I may* or *might* (παρόν[p]). *It being fit* or *incumbent* (προσῆκον. προσήκει, *dat.* it belongs to. οἱ προσήκοντες, those that *belong* to us = *relations*). *When, whereas,* one *ought* (δέον).

As far at least as this is concerned, as far as depends on this (τούτου γε ἕνεκα). *For the sake of* (χάριν with *gen.* = *propter:* but χάριν ἐμήν, for my sake). *After the manner of* a dog, *like* a dog (κυνὸς δίκην). *Without* (ἄνευ, *gen.*).

Phrase.

ἕνεκα τῶν ἑτέρων ἄστρων, *for any thing the other heavenly bodies could do to prevent it.*

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[n] So δοκοῦν, δεδογμένον.

[o] Also δόξαντος τούτου, δοξάντων τούτων, and δόξαντα ταῦτα.

[p] ἔστιν, ἔνεστι, πάρεστιν, ἔξεστι, &c. πράττειν, all signify, *one can* or *may:* but ἔνεστι relates to *physical possibility* (it is *possible*); ἔξεστι, to *moral possibility* (it is *allowed*); ἔστι and πάρεστι stand between these two meanings, without being confined to either of them; the latter implying also the notion of *facility.* B.

Exercise 47.

251 Without you I should have perished *for any thing my other friends could have done to prevent it.* Why do you remain, *when we have determined* to succour our friends? Why do you hold your tongue, *whereas you ought to speak?* Why do you remain, *now that you have an opportunity* to depart? He asked the boy, why he remained, when it was his duty to depart. Though they were told† to be present, they are not come. If it is agreeable to you[66], we will go away. I hope that we shall thus arrive before[77] the Persians. He had the same upper-chamber, whenever he wished. The slave told me, that the physicians were come (*p*) *to combat* the boy's disorder. If you act unjustly towards your slaves, know[74] that you will be punished by the gods. I knew that all the rest of the country had been ravaged by the Persians. Why did you choose war, *when you might* have chosen peace? He told me that all were permitted to go in to the general, whenever he was at leisure.

Exercise 48.

252 Cyrus *evidently*[73] desired to be praised. I perceived that he wished to disobey the laws of his country. O boy, cease to do this, since (*p*) it is disgraceful to despise your father. The boy went *secretly* (242) into his father's house. This being determined, we cannot set out too soon[77]. The master, *as* being a fool, was deceived by his slave. Do not practise many arts, *since it is impossible* to do every thing well. Let us not despise our relations. As far as money is concerned, you will rule over all the Greeks. 1 Know that you will get off well, as far at least as this is concerned. 2 He told me that, if any man was well suited to govern men, it was Cyrus[68]. 3 The physician told me, that he had come for my sake. 4 This animal runs like a dog. 5 This being the case, I will go away at once. 6 All men, *so to say*, desire what is absent. 7 It is the part of a senseless man, to hold cheap what is present, from the desire of what is absent. 8 He said nothing himself, as supposing[78] that all felt grateful to Xenoclides.

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† *It being told.*

§ 43. *The Relative.*

a. θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως, *you act strangely* in giving *us nothing.* 253

b. ἐμακάριζον τὴν μητέρα, οἵων τέκνων ἐκύρησε, *they pronounced the mother happy in having such children.* (Here οἵων = ὅτι τοιούτων.)

c. ὅπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας, *they are procuring arms to defend themselves with against those who injure them* (or, *with which to repel,* or *punish, those who injure them*).

d. { οὗτός ἐστιν, ὃν εἶδες ἄνδρα, / ὃν εἶδες ἄνδρα, οὗτός ἐστιν, } *This is the man you saw.*

ATTRACTION OF RELATIVE.

e. μεταδίδως αὐτῷ τοῦ σίτου, οὗπερ αὐτὸς ἔχεις, *you give him a portion of the food which you have yourself.*

f. τῷ ἡγεμόνι πιστεύσομεν, ᾧ ἂν Κῦρος δῷ, *we will confide in any general whom Cyrus may give us*[h] (for ὃν ἄν[i]).

g. ἀπολαύω[k], ὧν ἔχω ἀγαθῶν, I enjoy *the good things I possess.* μεμνημένος ὧν ἔπραξε, *remembering what he had done.*

h. μετεπέμπετο ἄλλο στράτευμα, πρὸς ᾧ πρόσθεν εἶχε, *he sent for another army, in addition to the one he had before.*

(*a. b. c.*) The relative is often used to introduce a *cause, ground,* 254
motive, or *design* of what is stated.

Obs. 1. When it expresses a *cause* or *ground,* it takes the *indic.* when it expresses a *purpose* (as in *c*), the *fut. indic.*[l]

Obs. 2. The relative is not used merely to *connect* a sentence with the one before it so frequently as in Latin. When so used, it is probably always expressive of some emotion. B.

Obs. 3. ὅδε is not used as a *mere* antecedent to the relative, but οὗτος, which is not so strongly demonstrative.

(*d*) The antecedent is often expressed in the relative clause, and 255
omitted in the principal clause.

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[h] *Dederit.* [i] See 95.

[k] This verb (which is probably from the same root as λαβεῖν. P.) is properly *to receive from;* to receive whether *advantage* or *disadvantage* from any thing. So that (like our, *to reap the fruits of*) it is used in both a good and a bad sense.

[l] The *subjunctive* probably does not belong to Attic prose. '*Conjunctivus* cum pronominibus adverbiisve relativis consociatus nonnisi in veterum epicorum sermone *fini indicando* inservit.' Herm. ad Œd. Col. 190. So Krüger, Lachmann, &c. In Thuc. 7, 25: ἡ ναῦς πρίσβεις ἄγει οἵπερ—φράσωσιν, Hermann thinks the οἵπερ sufficient to prove the reading incorrect, and suggests ὅπως.

When this is the case, the relative clause often stands first; the subst., which mostly loses its article, is then not to be placed immediately after the relative.

256 (*e*) The relative is often made to agree in *case* with the antecedent in the principal clause.

This is called *Attraction of the Relative:* it seldom takes place except where the relative should *regularly* stand in the *accusative*, the antecedent being in the *gen.* or *dat.* and *without* a demonstrative pronoun (as οὗτος, ἐκεῖνος).

257 (*g*) When the relative is *attracted*, the antecedent is often placed in the relative clause, but in the case in which it would stand in the principal clause.

258 (*g*) The antecedent is sometimes wholly omitted.

As, for instance, when it is some general or indefinite notion (*man, thing*, &c. as in *g*, ex. 2), or has been before mentioned, as in *h*.

In (*h*) the *rel.* seems under the government of a preposition belonging to the other clause. As in English sometimes,—"she would have the head *of whosoever* advised it."

259 VOCABULARY 43.

Surprising, strange (θαυμαστός). *To act strangely* (θαυμαστὸν ποιεῖν). *Corn*[m], *food* for man in general (σῖτος). *Ambassador* (πρέσβυς). *To send for* (μεταπέμπομαι). *To enjoy* (ἀπολαύω[n]).

ἐν (*in*, in answer to *where?—dat.*). *The first of all* (ἐν τοῖς πρῶτος[o]). *It depends upon you* (ἐν σοὶ ἔστι).

ἀνά (properly *up*; *acc.—in, on, through*, of a large space or time).

Through the whole country (ἀνὰ πᾶσαν τὴν γῆν). *Through the whole day, all day* (ἀνὰ πᾶσαν τὴν ἡμέραν). *Every day* (ἀνὰ πᾶσαν ἡμέραν). *Every year* (ἀνὰ πᾶν ἔτος). *By fives*, or *five-and-five* (ἀνὰ πέντε).

εἰς (into; *acc.—towards, against, in reference to*).

εἰς διδασκάλου φοιτᾷν[p] (understand, οἰκίαν), *to attend a master.*

εἰς διδασκάλου πέμπειν, *to send* (a boy) *to a master.*

Exercise 49.

260 I pity the mother for having been deprived of such a daughter (*b*). I will give him some of the wine *which* I have. He sent for more wine in addition to what he had drunk already (*h*). This is the hare you saw (*d*). You act strangely in speaking ill even of your friends. He knew that I should enjoy the good things I possess (*g*). Receive

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[m] *Plur.* often σῖτα in Att. Greek, which is also found in Herodotus.

[n] ἀπολαύω, ἀπολαύσομαι. *Imp.* ἀπέλαυον, *aor.* ἀπέλαυσα, though no simple verb is found. ἀπήλαυον, ἀπήλαυσα are later forms.

[o] This phrase is elliptical: ἐν τοῖς πρῶτοι παρῆσαν = ἐν τοῖς παροῦσιν πρῶτοι παρῆσαν. *Thuc.* uses ἐν τοῖς even with a *fem.* superlative. See iii. 81.

[p] Properly, *to go frequently into his house.*

the good things you desire (*g*). I have a stick *to beat* you *with* (*c*). The Hoplites arrived *first of all*. All these things depend on you. They harassed us all the day, so that (212) the Hoplites could not march. They went into the city by fives. Those who had plotted against the king entered (*went into*) the city by threes *without being observed*[76]. Say *quickly*, what your opinion is (*what seems good to you*). I, for my part, would choose peace in preference to all that I possess. 1 I knew that (*p*) the citizens *would* choose[31] peace in preference to war. 2 Why do you wait, *when it is your duty* to succour your friend? 3 The Athenians used to do this every year. 4 They are not aware that (*p*) they are despised[74] by every body. 5 They do this, *not only* every year, *but also* every day. 6 I admire your lilies, but not[q] your brother's. 7 The boy attends no master. 8 We send our boys to masters.

Exercise 50.

I repent of having flogged[74] the slave. I indeed eat that I may 261
live, but others live that they may eat. Socrates said, that he indeed ate that he might live, but that others lived that they might eat. The beauty of the city was admired by all who were-there[1]. He said that if the citizens obeyed the laws of the state, they would prosper (102). I wonder at the water being turned into wine. The widow *would have died*[37] *but for*[39] her hen, which (*p*) laid her an egg every day. The beauty of the boy was admired by Socrates himself. The Persian cavalry unexpectedly charged the ranks of the Greeks. He says that he (220) has a pain in his head. I perceived that he rejoiced[74] in the wealth of the citizens[5]. I am ashamed of being glad[74] that my daughter is beautiful[5]. He *is evidently*[73] vexed at the misdeeds of his brothers. Henceforth let us despise nobody. The judge told me that we must persuade (114, *c*) the citizens. Would that you had done what you ought! Would that you would do what you ought! I am at a loss what to do (99).

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§ 44. *The Relative* (*continued*).

a. φόβος, ἣν αἰδῶ καλοῦμεν, *the fear* which *we call* bash- 262
fulness.

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[q] οὐ should stand last: it then takes an accent (οὔ).

b. ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὧν, *from* some *of the cities in Sicily.*

c. οὕσπερ εἶδον ἔστιν ὅπου, *whom I saw* somewhere.

d. ἔστιν οὕστινας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ; are there any persons whom *you have admired for their wisdom?*

e. λέξω σοι ἐφ' ᾧ σιγήσει, *I will tell you,* on condition that *you will hold your tongue.*

f. ᾑρέθησαν ἐφ' ᾧτε συγγράψαι νόμους, *they were chosen on* the condition that *they should draw up laws* (i. e. *to draw up laws*).

g. χάριν σοι οἶδα ἀνθ' ὧν ἦλθες, *I feel thankful to you* for *coming.*

h. ἔφθειρον εἴ τι χρήσιμον ἦν, *they destroyed* every *thing of value.*

263 (*a*) When the relative, with such a verb as *to be, call, believe,* &c. stands in *apposition* to a noun, it generally agrees in gender with *it,* rather than with its proper antecedent.

264 (*b*) ἔστιν-οἵ [g] = ἔνιοι, *some,* and may be declined throughout:—

N. ἔστιν οἵ, ἔστιν αἵ, ἔστιν ἅ.
G. ἔστιν ὧν.
D. ἔστιν οἷς, ἔστιν αἷς, ἔστιν οἷς, &c.

265 (*c*) In the same way ἔστιν ὅτε = *sometimes;* ἔστιν ὅπου, *somewhere,* &c.

266 (*d*) So also ἔστιν with ὅστις is used as an interrogative.

267 (*e*) Ἐφ' ᾧ or (more commonly) ᾧτε is, '*on condition that,*' with the *future indic.* or the *infin.*

The relative in this construction answers to the demonstrative ἐπὶ τούτῳ: which, or ἐπὶ τοῖσδε, is not unfrequently expressed.

268 (*g*) ἀνθ' ὧν, *because, for* (= ἀντὶ τούτου ὅτι).

It *may,* however, be used in its proper meaning: '*in return for* those things which,' &c.

269 (*h*) εἴ τις [h] does not express any *doubt* as to whether there *was any,* but is used as equivalent to ὅστις, *whosoever, whatsoever* (= *all that*).

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[g] For '*sunt qui dicant*' the Greeks said, ἔστιν οἳ λέγουσιν, or εἰσὶν οἱ λέγοντες, or εἰσὶν οἳ λέγουσιν. Examples of the last construction are *not* uncommon. Kr.

[h] τὶς *indef.* has *gen.* του, *dat.* τῳ (both *enclitic*), for τινός, τινί. So ὅστις has ὅτου, ὅτῳ.

VOCABULARY 44. 269*

To be banished (φεύγειν [l]). *To return from banishment* (κατέρχομαι, νάτειμι). *To wound* (*τιτρώσκω). *Some* (ἔστιν οἵ). *Somewhere* (ἔστιν ὅπου). *Sometimes* (ἔστιν ὅτε). *Hold my tongue* (σιγάω [l]: it cannot, like σιωπάω, take *acc.* of thing).

[Διά].

Διὰ τοῦ is, '*through*' of space of time; and of *means*.

Διὰ τὸν is, '*on account of*;' also, '*through*' of a *cause*.

On your account (δι' σέ). *After a long time* (διὰ πολλοῦ χρόνου—also, διὰ χρόνου, *after some time*). *Every five years* (διὰ πέντε ἐτῶν [m]). *To pity* (δι' οἶκτον ἔχειν). *To be angry with* (δι' ὀργῆς ἔχειν). *To be at enmity with* (δι' ἔχθρας γίγνεσθαί τινι [n]). *At a little, at a great distance* (δι' ὀλίγου, διὰ πολλοῦ). *To have in one's hand* (διὰ χειρὸς ἔχειν).

Exercise 51.

I deem you happy in having received [o] such good things. Most 270
men *evidently desire* [73] the good things which their neighbours possess. I will go away *on condition that* the physician shall stay. *Some* of them were wounded by the enemy. I will tell you, on condition that the others shall hold their tongue. Is there *any* person *whom* (*d*) you have praised for [o] his forwardness? I will endeavour to do this so that (212) even you shall praise [p] me. I *would choose* liberty before all the good things I possess (253, *g*). He chose war, *when he might* have peace. Xenoclides was chosen general, *with three others* [21]. I rejoice to have been elected [74] general by the Athenians. Why am I wretched, *when I may* become happy? I am at enmity with Abrocomas. He was banished through the Athenians. I rejoice in seeing you [74] after some time. Know that it is through the gods [q] that you are doing well. Know that it is through me that you have returned from banishment. The physician is come on your account. They do this every five years. The boy pursues the dog with (*having*) a stick in his hand.

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[l] φεύγειν pres. is used for *to be in banishment*; the present being used to express *continuance*, though the continued state is that of *having fled* (one's country), not that of *flying from it*.

[l] *Fut.*, generally, σιγήσομαι. See List ii.

[m] Also διὰ πέμπτου ἔτους and διὰ πέμπτων ἐτῶν.

[n] So διὰ φιλίας εἶναι τινί. Xen. Anab. iii. 8.

[o] *Gen.*—αἰνέω takes *acc.* of person, *gen.* of thing.

[p] Infin. *pres.*

[q] i.e. *know, doing well* (nom. partic.) *through the gods*. The other sentences of this kind (having '*it is*' followed by '*that*') are to be turned in the same way.

§ 45. ὁ οἷος σὺ ἀνήρ.

271 *a.* G. ἔραμαι οἷον σοῦ ἀνδρός, *I love* such a man as you.
D. χαρίζομαι οἷῳ σοὶ ἀνδρί, *I gratify* such a man as you.
A. ἐπαινῶ οἷον σὲ ἄνδρα, *I praise* such a man as you.
b. N. ὁ οἷος σὺ[r] (ἀνήρ), such a man as you.
G. τοῦ οἷον σοῦ (ἀνδρός), of such a man as you, &c. &c.
c. θαυμαστὸν ὅσον προύχώρησε, *he made* astonishing *progress.*
d. θαυμασίως ὡς ἄθλιος γέγονε, *he has become* surprisingly *miserable.*

272 These constructions may be resolved thus:
ἔραμαι ἀνδρὸς τοιούτου, οἷος σὺ εἶ.
θαυμαστόν ἐστιν, ὅσον προύχώρησε.

273 (*d*) In this construction ὅσος follows such words as θαυμαστός, πλεῖστος, ἄφθονος: and ὡς the adverbs θαυμασίως, θαυμαστῶς, &c.

274 VOCABULARY 45.

To love (ἐράω[s]). *To gratify* (χαρίζομαι). *Advance, make progress* (προχωρέω). *To leap* (ἅλλομαι[t]). *To throw* (ῥίπτω). *The truth* (τὸ ἀληθές—ἀληθής, *true*; ἀλήθεια, *truth*). *True happiness* (ἡ ὡς ἀληθῶς εὐδαιμονία). *To dwell* (οἰκέω). *Miserable, wretched* (ἄθλιος).

κατά properly expresses a motion from a higher place *downwards.*

κατὰ τοῦ, *down from, down, under*; but more commonly *against,* with verbs of *speaking, thinking,* &c.

κατὰ τὸν, *at, by, near, during,* in an indefinite way: also, *according to,* and with the distributive sense of our '*by*' (*by twos,* &c.).

According to reason (κατὰ λόγον; also with *gen., in proportion to*). *During, in,* or *at* the time of the disease (κατὰ τὴν νόσον). *In villages,* vicatim (κατὰ κώμας). *Two by two* (κατὰ δύο). *In all respects* (κατὰ πάντα). *Sensual pleasures* (αἱ κατὰ τὸ σῶμα ἡδοναί). *According to Plato* (κατὰ Πλάτωνα).

Exercise 52.

275 They cling to sensual pleasures, because[71] they have never tasted true happiness. They are too wise[60] to cling to sensual pleasures. (Men) gladly gratify *such a man as you are.* I would gladly gratify *such men as you.* They leapt down from the wall. Do you wish (99) that I should speak the truth against my friend?

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[r] πέρ is often added: οἱ οἷοί περ ὑμεῖς ἄνδρες.

[s] ἐράω, *poet.* ἔραμαι, ἐρασθήσομαι, ἠράσθην (*gen.*) *love.* See Index.
Pres. pass. ἐρῶμαι, (ἐρᾶσθαι, ἐρώμενος,) *to be loved.*

[t] ἅλλομαι, ἁλοῦμαι. *aor.* 1 ἠλάμην with ᾱ in the moods, *aor.* 2 ἠλόμην with ᾰ. *Aor.* 1 should probably be preferred for *indic.* and *part.*; *aor.* 2 for *optat.* and *infin.* B. Hermann rejects the *indic.* and *imper.* of *aor.* 2.

The boy is like his father in every respect. This is (65) hard, and for men like us impossible. The king loved such men as you are. The boy has made astonishing progress. He said that he would[37] very gladly gratify a man like you. Men like you always speak well of the good. A man like you is praised by every body. I would rather see men like you, than the king of the Persians himself. He has become very wretched, *unknown to himself*[76]. I cannot gratify a man like you *too soon*[77]. Will you not gratify a man like me *directly*[77]? Sophroniscus, *as* being selfish, obliged nobody, *willingly at least*[45]. All men, *so to say*[46], like to oblige such men as you. All men, so to say, rejoice in praising[77] such a man as you are. These things happened *in the time* of the disease. I know that they dwell[74] in villages. The eagle has wings *in proportion to* its body. To live according to reason is a different thing (from living[u]) according to passion. I will tell you *on condition* that you (will) send your boy to some master (259).

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§ 46. οὐδεὶς ὅστις οὐ.

N. οὐδεὶς ὅστις οὐκ ἂν ταῦτα ποιήσειεν. 276

G. οὐδενὸς ὅτου οὐ λατεγέλασεν.

D. οὐδενὶ ὅτῳ οὐκ ἀπεκρίνατο.

A. οὐδένα ὄντινα οὐ κατέκλαυσε.

There is no one who *would not do this.*

There was no one whom *he did not laugh at.*

There was no one whom *he did not answer.*

There was no one whom *he did not weep for.*

In οὐδεὶς ὅστις οὐ (*nemo non*) the declinable words are put under 277
the immediate government of the verb.

Kühner calls this *inverted attraction*, because the substantive (or word representing it) conforms to the relative, not the relative to the substantive.

Sometimes adverbs are affected by this kind of attraction: βῆναι κεῖθεν, ὅθεν περ ἥκει (for κεῖσε).

VOCABULARY 46. 278

To laugh at (καταγελάω[v]). *To answer* (ἀποκρίνομαι[w]). *To weep for*

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[u] The *art.* must be expressed, though the *infin.* is to be omitted.

[v] γελάω, ἀσομαι, but ἐγέλασα. Short *a.*

[w] *Aor.* 1 ἀποκριθῆναι is *passive*, from ἀποκρίνω (*secerno*), except in *late* writers, who use it for ἀποκρίνασθαι. B.

(κατακλαίω). *Especially* (ἄλλως τε καί, *both otherwise and also*). *There is nothing like hearing* (οὐδὲν οἷον ἀκοῦσαι). *As fast as they could* (ὡς τάχους εἶχον[x]). *The agricultural population* (οἱ ἀμφὶ γῆν ἔχοντες).

Exercise 53.

279 There is no one who would not weep for *such men as you*[85]. There is nobody whom he does not despise. There is no one whom he does not hold cheap. There is no one whom they do not gladly oblige. There was none of those present[y] whom he had not plotted against. I act strangely *in not gratifying*[79] a man like you[85]. I know *that I shall love*[74] a man like you. I am ashamed *of having plotted*[74] against a man like you. He *evidently wished*[73] to oblige such men as you. That *is* a hard thing, and for a man like me at least[z], impossible. To live according to reason is unpleasant (*not pleasant*) to most persons, *especially* (when they are) young. *There is nothing like hearing* the ambassadors themselves. The agricultural population are doing well. They pursued the dog *as fast as they could*.

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§ 47. οἷος. δέω. μέλλω.

280 *a.* οἷός τέ εἰμι, *I am* able (i. e. *am such as* to do a thing). οἷόν τέ ἐστι, *it is* possible.

b. οἱ πρόσθεν ὀδόντες οἷοι τέμνειν εἰσίν, *our front teeth* are adapted for cutting.

οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν, *he was not* of a character[a] *to do any thing* (*however mean*) *for the sake of gain*.

c. ὀλίγου δέω δακρῦσαι, *I could almost cry*; or *am near crying*.

ὀλίγου δεῖν ἐδάκρυσα, *I was near crying*.

ὀλίγου πάντες, nearly *all* (δεῖν omitted). τοῦτο γὰρ πολλοῦ δεῖν εἴποι τις ἄν, *for a man would not assert that*, far from it.

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[x] Gen. of τάχος.

[y] Put the *partic.* after the negatives. Οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ ἡλικίαν πατὴρ εἴην. Plato, Protag. 317, *c*.

[z] οἴῳ γε ἐμοί.

[a] Or, *was not a man to*, &c.

d. δυοῖν δέοντα[b] εἴκοσι, *eighteen.*

e. μέλλω γράψειν, γράφειν, γράψαι, *I am going to write.*

f. εἰ μέλλει φιλόσοφος γενέσθαι, *if he* is *to become a philosopher.*

(*e*) Μέλλω is followed by an *infin.* of the *future, present,* or 281 *aorist.*

The *future infin.* is the *most,* the *aorist* the *least* common[c]. P.

VOCABULARY 47. 282

Cry, shed tears (δακρύω). *I am far from* (πολλοῦ δέω). *Nearly, almost* (ὀλίγου δεῖν, used as an *adverbial* phrase; or ὀλίγου only). *Far from it* (πολλοῦ δεῖν). *Am going to* (μέλλω—also *am likely to,* and *am to,* &c.). *To gain* (κερδαίνω). *Gain* (κέρδος, n.). *Stove* (κάμῖνος, *f.*). *Mostly* (τὰ πολλά). *Front,* adj. (ὁ πρόσθεν).

ἀμφί, περί (*gen., dat., acc.*).

ἀμφί, or περὶ τὸν, '*about,*' in answer to both *where?* and *whither?*—ἀμφὶ or περί τι or τινὰ ἔχειν or εἶναι is: *to belong to*[d], *to be* or *be employed about.*

περὶ τῷ denotes *care about:* it follows verbs of *fearing* (δεδιέναι), *being at ease about* (θαῤῥεῖν), &c.

ἀμφὶ and (more commonly) περὶ τοῦ are *of, about* (*de*), as in '*to talk about.*' Also φοβεῖσθαι, φιλονεικεῖν (*to contend*) περί τινος.

περὶ πολλοῦ ποιεῖσθαι or ἡγεῖσθαι[e], *to value very highly, to make a great point of,* or *attach great importance to.*

Exercise 54.

He asked whether this was possible. We cut with our front 283 teeth. He told me that his father had the tooth-ache in one of his front teeth. He has large[12] front teeth. He was not of a character

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[b] The construction δυοῖν δεόντοιν has disappeared, under the influence of modern criticism, from the works of the great writers, with the single exception of *Xen. Hell.* i. 1, 5: ἐπεισπλεῖ δυοῖν δεούσαιν εἴκοσι ναυσίν, where δεούσαις is undoubtedly the proper reading. Krüger.

[c] There is a large class of verbs, the object of which, expressed by an *infin.*, relates to *future* time, and *may,* therefore, be in the *future,* though it often *is* in the *pres.* or *aor.* "The *pres.* is preferred when either the *certain definite occurrence* of the action is to be marked, or its *immediate commencement* from the time the words are uttered." K. Buttmann properly observes, that a distinction should be made between verbs whose object is *necessarily future* (e. g. *hope, promise, expect*) and those where the object is not necessarily future (e. g. *say, think,* &c.): with the latter the *pres.* or *aor.* might be misunderstood; with the former, not. But the MSS. often agree in giving the *pres.* or *aor.* (with reference to *future* time) after such verbs. B. ad *Plat. Crit.* 14. 3.

[d] οἱ ἀμφὶ (or περὶ) Ἄνυτον, *Anytus and his followers* or *party:* a phrase employed by Attic writers, when they chiefly allude to *only one individual;* leaving it at the same time, for some reason, undecided and in the dark, whether they mean that individual alone, or others besides. B.

[e] So περὶ πλείονος, πλείστου, &c. περὶ μικροῦ. See 243.

to fear death. He says that he does not choose to go in to the general, since (*p*) he is not at leisure. The Athenians sailed *with* (*part.*) nineteen ships. It is not possible that one man *should* ever *do*[37] all this. You will not escape from (84, *b*) death. He is[f] mostly above the stove. Do not think that I do this from insolence. Young men are of a character to desire many things. *Nearly* all (of them) wish to entrust the arbitration to Socrates. They will be entrusted with this[41] by nearly all (of them). I am far from desiring all that you have. He fears the same things *that we do* (177). He says that he (220) is without fear of death. He says that the mother is afraid about her daughter. The agricultural population are doing well. I asked the general, whether he was going to march against the king. He says that *he* has been entrusted with this[41].

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§ 48. ὅπως. οὐ μή.

284 *a.* φρόντιζε, ὅπως μηδὲν αἰσχρὸν ποιήσεις, *take care to do nothing disgraceful.*

b. ξυνεβούλευεν οὕτω ποιεῖν, ὅπως ὁ σῖτος ἀντίσχῃ, *he advised them to do this, that the provisions might hold out.*

c. ὅπως ἀνὴρ ἔσει, *see that you behave* (or *quit yourself*) *like a man.*

d. ὅπως μὴ ποιήσητε, ὃ πολλάκις ὑμᾶς ἔβλαψεν, *be sure not to do what has often been detrimental to you.*

e. οὐ μὴ λαλήσεις; *do not chatter, pray.*

οὐ μὴ γένηται τοῦτο, *this will assuredly not happen.*

285 (*a. b.*) Ὅπως[c], when it refers to the *future*, has either the *subj.* or the *future indic.*†, and retains them even in connexion with *past* time, when the *optative* might have been expected (70).

286 (*c. d.*) The verb on which the sentence with ὅπως depends, is often omitted.

This construction is equivalent to an *energetic imperative*:—ὅρα or ὁρᾶτε may be supplied.

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[f] ἔχω.

[c] ὅπως is properly '*how*,' and it cannot be used for '*that*,' except where for '*that*' we might substitute '*that by this means*,' or '*that so*.' With the *future indic.* it is always strictly '*how*,' ὅτῳ τρόπῳ.

† The *fut.* with ὅπως expresses a definite intention, for the accomplishment of which vigorous measures are to be pursued. R.

Οὐ μή[d], with the *fut. indic.* or *aor. subj.*, is used as an emphatic *prohibition* or *denial.* 287

This construction is probably *elliptical*; οὐ (δίος ἐστί) μή, &c. So that, οὐ μὴ γένηται τοῦτο = *non* vereor *ne hoc fiat.*

With the *second pers. sing.* of the *future indic.* it is a *prohibition*; with the *subj.*, and other persons of the future, a *denial.*

Elmsley says; "οὐ μή cum futuro *vetantis* est, cum subjunctivo vero *negantis*;" but Hermann shows, that the *prohibitive* meaning depends on the *person*, not on the *tense.*

Elmsley explained this phrase by joining the μή to the verb. Thus οὐ μὴ λαλήσεις; = *will you not not-talk? = will you not hold your tongue? = hold your tongue.*

But Hermann (who at first agreed with Elmsley), Rost, Kühner, &c. adopt the other explanation, supposing δίος ἐστί, or some such phrase, understood; passages being actually found, here and there, in which such forms are *expressed*: οὐδὲν σὲ δεινὸν, μὴ ἐν ἐμοὶ στῇ (*Plat. Apol.* 28, A). ὥστε οὐχὶ δίος μή σε φιλήσῃ (*Aristoph. Eccles.* 650).

VOCABULARY 48. 288

To bethink myself, consider, take care (φροντίζω). *Talk, chatter* (λαλέω). *Whilst he was walking* (μεταξὺ περιπατῶν). *Nevertheless* (ὅμως). *To be at dinner* (δειπνέω: δεῖπνον, *cœna*, the principal meal of the day, taken towards the evening).

ἐπί, '*on*,' in answer to *where?* generally with *gen.*, sometimes with *dat.* (ἐφ' ἵππου ὀχεῖσθαι—ἐφ' ἵππῳ πορεύεσθαι). With *acc.* in answer to *whither?* (ἐπὶ λόφον τινά, *to a certain hill*;) and, more generally, *on, in, towards, to*, &c.

They marched *to Sardis* (ἐπὶ Σάρδεων). They sailed *to Chios* (ἐπὶ τῆς Χίου). *Towards home* (ἐπ' οἶκου).

ἐπὶ τῷ denotes '*in addition to*,' '*besides*;' '*close by*' (ἐπὶ τῷ ποταμῷ); an *aim* or *condition* (267), and the *being in one's power* (65).

ἐπὶ τοῦ often marks the *time* by means of something *contemporary*, generally a *contemporary person* (65).

ἐλθεῖν ἐπὶ τούτῳ, to come for this (to *effect* it).

——— τοῦτο, ——— (to *fetch* it).

To be drawn up four deep (ἐπὶ τεττάρων τετάχθαι). *To be named* after a person (ὄνομα ἔχειν ἐπί τινος). *To endure a thing* for the sake of praise (ἐπ' ἐπαίνῳ).

Exercise 55.

Be sure to be here yourself (*d*). Take care that your children 289 may be as good[e] *as possible*[62] (*a*). Be sure to behave like men worthy of the liberty you possess. Take care not to say what has

[d] Dawes laid it down as a rule, that the subjunctive of the *aor.* 1 *act.* and *mid.* was never used with ὅπως, οὐ μή, but that the *fut. indic.* was used instead. This rule is now given up by the best scholars; but Buttmann thinks that the *subj.* of the *aor.* 2 was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor.* 1.

[e] βέλτιστος.

often hurt you. Take care to injure nobody. The Grecian Hoplites were drawn up three deep. Cyrus marched for Sardis with (*part.*) his Grecian Hoplites. He said that these things *were not in his power*[26]. They made (*mid.*) a treaty on these conditions. He is named after the great king. He said that his boy was named after Thales, the philosopher. They killed him whilst he was at dinner. The Athenians, though (*p*) they were able to take the city, nevertheless sailed back home. In addition to all this, the Athenian generals have already sailed home. He told me that the general was not of a character[58] to act unjustly by the citizens. They are not sent out (*on an understanding that they are*) *to be* slaves (226, *b*). He says that *he* dwells close by the river. He is very ambitious, so as (212) to do every thing for praise. He said that the corpse was *of a superhuman size*[59]. He said that he had suffered things *too great* for tears[59]. Do not do this, *pray*. They will assuredly not obey the laws of the city. Leave off chattering.

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§ 49. μή. μὴ οὐ.

290 *a.* { δέδοικα μὴ θάνω, *I fear that I* shall die.
{ δέδοικα μὴ οὐ θάνω, *I fear that I* shall not die.

b. φοβοῦμαι μὴ εὑρήσομεν, *I fear* we shall find.
φοβοῦμαι μὴ ἀμφοτέρων ἡμαρτήκαμεν, *I fear* that we have missed (lost) *both*.

c. ἀλλὰ μὴ οὐκ ᾖ διδακτόν, *but perhaps it is a thing that cannot be taught*.

d. εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ἀποθανεῖν; *but if we shall fall into the power of the king, what will prevent us from being put to death, after suffering all that is most terrible?*

e. ἀποκωλῦσαι τοὺς Ἕλληνας μὴ ἐλθεῖν, *to prevent the Greeks from coming.* ἠρνοῦντο μὴ πεπτωκέναι, *they* (denied that they had fallen) *said that they did not fall.* ἀπιστοῦντες αὐτὸν μὴ ἥξειν, *not believing that he would come.*

f. σὺ γὰρ ὑπέσχου ζητήσειν[f], ὡς οὐχ ὅσιόν σοι ὂν μὴ οὐ βοηθεῖν δικαιοσύνῃ, *for you promised to investigate it* (with us), *as holding it impious in you not to come to the assistance of justice.*

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[f] 231, c.

g. οὔτε μὴ μεμνῆσθαι δύναμαι αὐτοῦ, οὔτε μεμνημενος μὴ οὐκ ἐπαινεῖν, *I can neither not remember him, nor remembering not praise him.*

(*a b.*) After expressions of *fear, solicitude, uncertainty*, &c. μή 291 is used with the *subjunctive* or *indicative*. Μὴ οὐ must be used when it is *feared*, &c., that the thing has *not* taken place, or will *not* take place. Hence δέδοικα μή = *vereor* ne: δέδοικα μὴ οὐ = *vereor* ut, or *vereor* ne non.

The *indic.* is used when the speaker wishes to intimate his conviction that the *thing feared*, &c., *has* or *will really* come to pass.

Of course the *subj.* becomes the *opt.* after the *historical* tenses. (71, 72.)

(*c*) The notion of *fear* is often omitted before μὴ οὐ, the verb 292 being then generally in the *subjunctive*.

(*f. g.*) μὴ οὐ (which are then = *quominus* or *quin*) are also used 293 with the *infin.* after many negative expressions.

(1) After *to hinder, deny, feel misgiving*, &c. when they have a negative with them; if not (*e*), they are used with μή, where *we* use *no* negative †.

(2) After such expressions as δεινὸν εἶναι, αἰσχρόν or αἰσχύνην εἶναι, αἰσχύνεσθαι.

(3) After such negative expressions as, to be *unable, impossible, not right*, &c.

(4) μὴ οὐ is also sometimes used with the participle ᵍ and with ὥστε and *infin.*, after negative expressions.

VOCABULARY 49. 293*

Capable of being taught, that can be taught (διδακτός). *Science* (ἐπιστήμη). *Know, know how* (ἐπίσταμαι[h]). *To fall into a person's power or hands* (γίγνεσθαι ἐπί τινι). *To prevent a person* (ἐμποδὼν εἶναι μή, or, after *negatives* or in questions implying a negative, μὴ οὐ. ἐκποδών is, *out of the way of*). *Right, lawful*, as determined by *divine* or *natural* laws (ὅσιος[i]—δίκαιος of what is permitted by *human* law). *Fall* (*πίπτω). *Hinder, prevent* (κωλύω, ἀποκωλύω). *To deny* (ἀρνέομαι). *Fear* (δείδω[l]). *Suspect* (ὑποπτεύω, *acc.* of person).

[μετά.]

μετὰ τὸν, *after*; μετὰ τοῦ, *with*; μετα τῷ (only in the poets), *among, inter.*

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† But the μή is not always expressed after verbs of *hindering, preventing*, &c. σχήσω σε πηδῷν, &c.

ᵍ Thus πείσομαι γὰρ οὐ | τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν. Soph. *Ant.* 96. Cf. Œd. *Tyr.* 13.

[h] ἐπίσταμαι, ἐπιστήσομαι, ἠπιστήθην. *Imp.* ἠπιστάμην. 2 *sing. pres.* ἐπίστασαι.

[i] But as opposed to ἱερός, ὅσιος relates to *man*, i.e. to *natural* laws: hence ἱερα καὶ ὅσια, '*divine* and *human* things.'

[l] δείδω, δείσομαι, δέδοικα and δίδια (both with meaning of *pres.*). *Aor.* 1 ἔδεισα.

Exercise 56.

294 I fear his coming to some harm (Say: *lest he should suffer something*). I feared the boy would come to some harm. I fear we shall find, that (*p*) these things are not so. I fear about my boy lest he should come to some harm. The father, though he feared about his boy, nevertheless went away. I cannot *either* go *or* stay (111). I knew that they would prevent[74] the king from coming (*e*) into the country. I fear that we have treated them ill. I fear that the rascal will not die. It is disgraceful not to defend the laws of our country. Nothing prevents this from being (*e*) true. What prevents us from dying at once? It is a disgrace not to be without fear of death. It is a terrible thing, not to bear what comes from the gods. It is not right, not to choose to fight for one's country. It is not right not to die for one's country, if it be necessary. I am ashamed not to appear to have conferred great benefits upon my country. I fear this will happen. After this, what prevents us from (*d*) dying? They sent out *men to prevent them* † from (*e*) coming into the country.

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§ 50. *μή with Relatives, the Infinitive, &c.*

295 *a.* τίς δὲ δοῦναι δύναται ἑτέρῳ, ἃ μὴ αὐτὸς ἔχει; *but who can give to another what he has not got himself?*

b. ἀσφάλειάν σοι παρέξονται, ὥστε σε μηδένα λυπεῖν, *they will afford you security, so that no man shall annoy you.*

πράγματα παρεῖχον, ὥστε οὐκέτι ἐδύνατο τὸ στράτευμα πορεύεσθαι, *they harassed them, so that the army could not advance any further* (*any longer*).

c. οὐδεὶς . . . ὅστις μὴ παρέσται, *no one who shall not be present* (or, *who is not present*[m]). ὁ μὴ πιστεύων, *he who does not believe.* τὰ μὴ καλά, *dishonorable things.*

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† See 236*, the third example.

[m] In connexion with future time, the Greeks and Romans marked the *futurity* of the condition or connected notion. *We* generally do not. Thus in the example we should say, '*a man who* is not present,' taking that as a *general notion*, without referring it to the time of the other verb. The future must be used when it is necessary to mark this out; but to use it always, as some writers do who plume themselves upon their accuracy, is against the idiom of our language; of which any one may convince himself by examining a few consecutive pages of the *English* Bible. See '*English Grammar for Classical Schools*,' p. 36, *c.*

d. τὸ μὴ τιμᾷν γέροντας ἀνόσιόν ἐστι, *it is wrong* (an unholy thing) *not to honour old men.*

e. μὴ γένοιτο[t], *may it not be so!* μὴ ἴδοις τοῦτο, *may you never see this!*

(*a. c.*) μή is used in *relative* sentences and with *participles*, 296
adjectives, &c., whenever the negative does not *directly* and *simply* deny an assertion with respect to some *particular*, *mentioned* person or thing.

Hence relative sentences, participles, and adjectives take μή, whenever they might be resolved into a sentence with '*if*,' or describe only a *supposed* case; not *particular individuals*, but individuals of a *class*[u].

(*d*) The infinitive generally takes μή, except where the opinions 297
or assertions of *another* person are stated (*in sermone obliquo*). See 110.

(*b*) With ὥστε[v] the *infinitive* takes μή, the *indicative* οὐ. 298

VOCABULARY 50. 299

One who has slain a man with his own hand, the actual murderer (αὐτόχειρ). *Wrong, wicked, impious* (ἀνόσιος, see 293). *Security, safety from danger* (ἀσφάλεια. ἀσφαλής, *safe.* ἐν τῷ ἀσφαλεῖ εἶναι, *to be in safety, to be safe*). *Voluntarily* (ἑθελοντής, οῦ, properly, *as a volunteer*). *Lazy, idle* (ἀργός[w], from ἀ, ἔργον).

[παρά.]

Besides his bread (παρὰ τὸν ἄρτον). *Beyond, more than*, the others (παρὰ τοὺς ἄλλους). *Against* the laws of the gods (παρὰ τοὺς τῶν θεῶν θεσμούς). *Contrary to* or *beyond* what was expected (παρὰ δόξαν).

παρὰ τοῦ, *from*, after such verbs as to *receive, learn, bring, come;* and with the *agent* after the passive verb.

παρὰ τὸν, *to*, and (in answer to *where?*) *at.*

παρὰ τὸν has also the meaning of the Latin *præter;—besides, beyond, against.*

PHRASES.

I had a narrow escape from death (παρὰ μικρὸν ἦλθον ἀποθανεῖν). *I had a narrow escape* (παρ' ὀλίγον διέφυγον).

Exercise 57.

He who (*p*) does not love his father, is impious. I fear it may be 300
impious not to honour old men. No one who is not present (*c*),

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[t] Translated by '*God forbid!*' in the English Bible.

[u] The thing to be considered, with respect to a relative or participial clause, is, whether it introduces some *new particular* concerning the object spoken of, or *forms one complex notion* with it. In this way it merely *restricts* the general notion to a *particular* sense; the thing spoken of being, *not* the *substantive itself*, but the *substantive so limited.*

[v] Or ὡς, which is used (though less frequently) in the same way.

[w] ἀργός, 2 *termin.*

shall receive money. I entreat you not to stay. The sons of the Persians *of the present day*[11] pursue what is dishonorable. He who (*p*) does not trust God, *has become miserable, unknown to himself*[16]. Not to love one's own children is wicked. It is not possible for me to give you what I do not possess myself. He is too wise[66] not to know that. Not to do good to your friends, when (*p*) you can, is wicked. Pursue those things which are not (*p*) against the laws of the gods. He said that, if there was any occasion, he *would* labour[37] more than the rest. Know that I will incur[74] this danger with you (*pl.*). Besides his bread he has wine. I am conscious[73] of having had a narrow escape from death. He was very lazy, so as to undergo no labour *voluntarily*. He was very lazy, so that he underwent no labour, *at least willingly*[45]. I had a narrow escape from those who were pursuing me. These things happened contrary to what was expected. If we conquer the barbarians *in*[42] one more battle, we shall be in safety. I have received this wine from the faithful slave. They denied that they were (290, *e*) the actual murderers. I suspect[x] that this is impious. He went away, because (*p*) he suspected that it was impious to remain. Shall we say this (98) or not?

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§ 51. *Some Adverbs of Time, &c.*

301 *a.* ἀξίως ἡμῶν πολεμήσομεν, *we will conduct the war in a manner worthy of ourselves.*

b. εἰσῆλθεν ὡς ἐμέ, *he came in* to me.

c. παρέσομαι, ὁπότε κελεύσεις, *I will be with you whenever you bid me.*

d. περιμενῶ, ἕως ἂν (or μέχρις ἂν) ἐλθῇ, *I will wait till he comes* (venerit).

ποίησον τοῦτο, ἕως ἔτι ἔξεστι, *do this* whilst *you still* may.

ἔστε (μὲν) αἱ σπονδαὶ ἦσαν, οὔποτε ἐπανόμην ἡμᾶς οἰκτείρων, as long as *the treaty* lasted, *I never ceased to think upon ourselves with pity.*

οὔποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν αὐτῶν, *they never leave off* till they rule over *them.*

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[x] ὑποπτεύω is followed by *acc.* and *infin.*, or (when it implies *fear*) by μή: ὑποπτεύσας μή τι πρὸς τῆς πόλεως ὑπαίτιον εἴη, &c. Xen. An. iii. 1, 5.

e. πρὶν ἢ ἐλθεῖν ἐμέ (or πρὶν ἐλθεῖν ἐμέ[y]), *before I came:* πρὶν ἂν ἔλθω, *till I come* (= till I *shall have* come; *venero*).

(*a*) Some adverbs govern a substantive in the same case as the adjectives from which they are derived. 302

Hence comparatives and superlatives take the *gen.*

Some particles are sometimes simply *adverbs*, and sometimes *prepositions*, governing a case: *e. g.* ἅμα, ὁμοῦ, *together:*—ἅμα (*or* ὁμοῦ) τοῖς ἄλλοις. 303

(*b*) ὡς, as a preposition (= πρός), is only joined to *persons.* 304

Some adverbs, especially relative ones, refer to *verbs* and *whole clauses*, 305 and thus connect propositions.

This is the origin of conjunctions.

d. Ἄχρι or μέχρι, ἕως[z] and ἕστε, both in the sense of '*until*' 306 and in that of '*as long as*,' govern the *subj.* or *opt.* when there is any *uncertainty;* the *indic.* when not.

Of course the *opt.* will appear without ἄν *in oratione obliquâ*, even where there is no uncertainty.

Hence, when a thing is spoken of as an *object* or *purpose contemplated*, 307 the *subj.* with ἄν[a] will be used in connexion with *pres.* or *future* time; the *optative*[b], in connexion with past time and the *oratio obliqua.*

(*e*) πρίν, as being a *comparative*, takes ἤ (which however is often 308 *omitted*), and generally the *infinitive;* but the *subj.* with ἄν, if the event is *future*, when the principal clause is negative.

Hence the *subj.* with ἄν will be used after the *imperative* and *future* with *negatives:* i. e. when *before* = *till.*

VOCABULARY 51. 309

Near (ἐγγύς: *near the city*, ἐγγὺς τῆς πόλεως). *Apart* (χωρίς: *apart from*, or *without*, *the rest*, χωρὶς τῶν ἄλλων. So δίχα τινός). *Immediately, directly* (εὐθύς). *Directly*, or *straight to, the city* (εὐθὺ[c] τῆς

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[y] The indicative of a *historical* tense is used of a past event that is to be stated as *having* actually occurred: πρὶν ἦλθον ἐγώ. The preceding clause has often πρόσθεν in it, which makes the πρίν appear superfluous.

[z] μέχρις οὗ is often found. So ἕως οὗ, &c.

[a] With πρίν and ἡνίκα, and (in *poetry*) with μέχρι, ἄχρι, ἕως, the *subj.* is sometimes found without ἄν. K.

[b] And according to Hermann (against Elmsley) *with* ἄν. "Ubi in rectâ oratione πρὶν ἄν et similes particulæ conjunctivum requirunt, in oratione obliquâ manet ἄν, sed conjunctivo substituitur optativus ut proprius orationis obliquæ modus." Præf. ad *Trach.* p. 8.—Hartung says: "When the optative thus takes (in oblique narration) the place of the subjunctive (in *direct*), the particle ἄν may, *whenever one pleases*, be left at his old post." *Partikellehre*, ii. 304.—Poppo, however, rejects ἄν from *Xen. An.* vii. 7, 35, ἐδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπαγάγοι τὸ στράτευμα (which in direct narration would be, μὴ ἀπέλθῃς πρὶν ἂν ἀπαγάγῃς . . . .), a passage quoted by Hartung.

[c] εὐθύς and εὐθύ are no more different words than μέχρις and μέχρι; but the

πόλεως). *Immediately on his arrival* (εὐθὺς ἥκων). *From our very birth, as soon as we are born* (εὐθὺς γενόμενοι). *Most of all* (μάλιστα πάντων). *Except a very few* (πλὴν πάνυ ὀλίγων). *Except if* (πλὴν εἰ). *Out of, without, the city* (ἔξω τῆς πόλεως).

Exercise 58.

310 Do not go away till I come. I will not cease fighting till I have conquered you. It is not possible for you to conquer your enemies out of the city, till you have chastised those in the city itself. He went away before I came. I was banished myself before you returned-from-banishment. Whilst you are still at leisure, speak. We were afraid, till (μέχρις) the Greeks sailed away. They did not cease till (= *before*) they sent for the boy's father. We used to wait about[d] till the gates were opened. I will not go away till (= *before*) I have conquered you. He said, that he would come to us, whilst he still might. Do not cease, till you have mastered your temper. Whilst you remain, combat the boy's disorder. He said that he feared the gods most, whenever he was most prosperous (Say: *was doing best*). The general went in to the king. And they (*of persons before mentioned*, 39) obeyed, except if any man stole any thing. He said that he was nearly related[52] to him. They march straight to the city. Immediately on his arrival, he told me that we ought to set about[38] the task. From our very birth we want many things. He died as soon as he was born.

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§ 52. *On Interrogative Sentences.*

311 *a.* ἆρ' εὐτυχεῖς; *are you prosperous?*

b. ἆρ' οὐκ ἔστιν ἀσθενής; *is not he ill?* / *he is ill, isn't he?* } [Yes.]

b. ἆρα μὴ ἔστιν ἀσθενής; *is he ill?* / *he is not ill, is he?* } [No.]

c. ἦ που τετόλμηκας ταῦτα; *you have not surely dared to do this?* [No.]

d. ἦ γάρ, ἐάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ; *if Socrates puts*

Attics generally used εὐθύς of *time*, εὐθύ of *place*. It is only accidentally, that εὐθύς is identical in form with the *masc.* adjective.

[d] περιμένω.

any question to you, you will answer him, will you not? [Yes.]

e. οὔτι που ἐγὼ ἀγροικίζομαι; *surely I am not behaving rudely, am I?* [No.]

f. μῶν τί σε ἀδικεῖ[e]; *he has not injured you in any respect, has he?* [No.]

g. μή τι νεώτερον[f] ἀγγέλλεις; *you bring no bad news, I hope, do you?* [No.]

h. εἶτ' ἐσίγας Πλοῦτος ὤν; *and did you then* hold *your tongue, you Plutus?*

i. ἔπειτ' οὐκ οἴει θεοὺς ἀνθρώπων τι φροντίζειν; *do you* then really *not think that the gods regard mankind?*

k. ἄλλο τι ἢ περὶ πλείστου ποιῇ, ὅπως ὡς βέλτιστοι οἱ νεώτεροι ἔσονται; *do not you look upon it as a thing of extreme importance, that the rising generation should turn out as well as possible?*

ἄλλοτι οὖν οἵ γε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; *what! do not the covetous love gain?*

Besides the interrogative adverbs and pronouns the following particles are used in questions. 312

ἆρα is mostly used in questions that imply something *of uncertainty, doubt,* or *surprise.* 313

The answer '*Yes*' is expected by,— 314

ἆρ' οὐ; ἦ γάρ; οὐ; οὔκουν; ἄλλο τι ἤ;

The answer '*No*' is expected by,— 315

ἆρα μή; ἦ που (*num forte?*); μή or μῶν[g];

Obs. οὐ expects *yes*; μή, *no.*—οὐ is often followed by μέντοι: also by δή, δή που, with which it has an *ironical* force, *I imagine, forsooth,* &c. Also οὔτι που.

(*h. i.*) εἶτα, ἔπειτα (*then—and yet—and nevertheless*) express *astonishment* and *displeasure,* implying that what they suppose has been done, is inconsistent with something before mentioned. 316

(*k*) From the frequent use of ἄλλο τι ἤ, it came to be used as 317

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[e] The *pres.* of this word is used for the *perfect,* for a man *continues* to wrong us till he has made us reparation. Heindorf, *Protag.* 463.

[f] νεώτερον for νέον (*a new thing; news*), and that *per euphemismum* for κακόν. Heind. *Prot.* 461.

[g] μῶν = μὴ οὖν: but the etymology being forgotten, οὖν is sometimes used with it. Also μῶν μή; μῶν οὐ; the latter requiring an assenting answer (= *nonne?*).

a *simple interrogative particle*, and the ἦ was often dropt[h]. It is then better to write it as one word, ἄλλοτι (K.).

τί παθών; (*having suffered what?* =) *what possesses you to . . .* &c.?

318 τί μαθών; (*having learnt what?* =) *what induces you to . . .* &c.?

These phrases are used in *indignant, reproachful* questions: the former obviously relates to the *feelings*; the latter to the *understanding*, and consequently to more deliberate offences.

319 VOCABULARY 52.

Strike (τύπτω). *Free* (ἐλεύθερος). *Weak, ill* (ἀσθενής: ἀ, σθένος, *strength*. ἀσθένεια, *weakness, infirmity, a complaint*). *Fond of gain* (φιλοκερδής).

[πρός.]

πρός, *to, close by*, generally takes the *acc.* in answer to *whither?* the *dat.* in answer to *where?*

πρὸς τὸν is also *towards, against, in reference to, with a view to, in comparison of.*

πρὸς τοῦ is *from, by*, after to *hear*, to be *praised* or *blamed by*, and frequently after the passive verb.

πρὸς τοῦ is also used of *situation* and in *adjurations.*

I am wholly wrapt up in this (πρὸς τούτῳ ὅλος εἰμί). *To pay close attention to one's affairs* (πρὸς τοῖς πράγμασι γίγνεσθαι). *In addition to* this (πρὸς τούτοις). *To fight against a person* (πρός τινα). To calculate *with* oneself (λογίζεσθαι πρὸς ἑαυτόν. So with σκέπτεσθαι, σκοπεῖν, *to consider*). To be dishonoured *by* (ἀτιμάζεσθαι πρός τινος). *On the father's side* (πρὸς πατρός).

εἶναι πρός τινος is (1) *to be consistent with, like*, or *characteristic of*; (2) *to be on his side*; (3) *to make for him, to be for his interest*; *to be a good thing for* him.

Exercise 59.

320 Are not these things for our interest rather than for that of our enemies (*b*)? Is not he wholly wrapt up in these things? You do not *surely* wish to have wine in addition to your bread (*c*)? I do not *surely* act insolently, do I (*e*)? You are not come to bring us (*p*) any bad news, I hope (*are you*)? [No.] And are you, *then*, not without fear of death, though (*p*) a pious man (*h*)? And do you, *then*, not think that you shall be punished for what you have done (*p. pass.*) against the laws of the gods? *What possesses you* to strike[i] a free man? *What induces you* not to choose to stay with us any longer? *What possesses you*, that you will not cease to

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[h] Stallbaum thinks it was dropt in *animated, impassioned* questions, and retained in those of a more *sedate* and *sober* character.

[i] *Translate* as if it were, '*having suffered* what *do you strike?*' &c.

behave-insolently[74] towards your friends? These things are not more *for the interest of* our enemies than of us, are they? [No.] Have you been in any respect dishonoured by Xenoclides? Do you not think it a most important thing, that your children should be brought up as well as possible (*k*)? It is not like a pious man to fear death excessively. The other party are more on Cyrus's side. Know that these things are[74] for the interest of Cyrus. I know that he is on the side of the Athenians. Do we not both see and hear *from our very birth*[98]?

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§ 53. *Indirect single Questions.*

a. οὐκ οἶδα (or οὐκ ἔχω), ὅποι τράπωμαι. (See 67, *b*.) οὐκ οἶδα 321
ὅστις ἐστί, *I don't know who he is.* οὐκ οἶδα ὅπως τὸ
πρᾶγμα ἔπραξεν, *I don't know how he did the thing.* ἀπό-
κριναι ἀνδρείως ὁπότερά σοι φαίνεται, *answer boldly which
of the two is your opinion.*

b. ἴσμεν[k] πόσα τέ ἐστι καὶ ὁποῖα, *we know both how many they
are, and of what kind.*

c. ὁρᾷς οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν; *do you see, said he, how
many we are?* (or *how many there are of us?*)

d. οὗτος[l], τί ποιεῖς;—ὅ, τι ποιῶ; *you there, what are you
doing?—what am I doing?*

(*a*) The proper forms for *indirect* questions are those pronouns 322
and adverbs which are formed from the direct interrogatives by the prefixed *relative* syllable ὁ—, which gives them a connecting power.

Thus from πόσος; ποῖος; ποῦ; πόθεν; πῶς; &c. are formed ὁπόσος, ὁποῖος, ὅπου, ὁπόθεν, ὅπως, &c.

So ὅστις, formed by prefixing the relative to τίς, is the proper *dependent* interrogative. See 67, [1].

But as the Greeks often pass from *oblique* to *direct* narration, 323
so they often use the *simple interrogatives* in dependent questions; and even, as in (*b*), *intermix* the two.

(*c*) Occasionally, though very seldom, the *relative forms them-* 324
selves are used in dependent questions.

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[k] See 73, q.

[l] οὗτος, αὕτη, are used (instead of voc.) in exclamations; *you there*

(*c*) When, as in this example, a pronoun or noun is the *accus.* after the first verb, and the *nom.* before the second, it is generally expressed in the *accus.*[m] and not in the *nominative.*

325 (*d*) When the person *of whom the question is asked* repeats it, he uses the forms beginning with ὁ —.

326 VOCABULARY 53.

[ὑπό.]

ὑπὸ τὸν, '*under*,' after verbs of *rest* as well as verbs of *motion*. Also '*about*' of time.

ὑπὸ τῳ̃, '*under*,' after verbs of *rest* only: sometimes, instead of the *gen.*, after passive verbs (δαμῆναι ὑπό τινι).

ὑπὸ τοῦ, '*by*,' after *passive* verbs and active verbs with a passive notion. Also, to express a *cause*: *from, out of, through.*

To die *by the hands of* (ἀποθανεῖν ὑπὸ—*gen.*). To learn *by compulsion* (ὑπ' ἀνάγκης). He did it *through* or *from fear* (ὑπὸ δέους. δέος, n.). *To be mad from intoxication* (ὑπὸ μέθης μαίνεσθαι). *Sub noctem, at* or *about nightfall* (ὑπὸ νύκτα).

Exercise 60.

327 The slave died by the hands of his master. Most boys learn by compulsion. I perceived that the boy learnt (*p*) by compulsion. I do not repent of having learnt[74] these things by compulsion. He said that the shameless flatterer was mad from intoxication. The few are wounded by the many. I will go away *on condition that* (262, *e*) you will yourselves set out at nightfall. Do you see, said he, how many men are wounded by a few? I don't know how the eagle had his eye knocked out[41]. I shall praise (all) whom I see (95, 1) marching in good order. How much would your possessions fetch, if they were sold? He says that he will hold his tongue, *though he should have*[31] much to say. If the slave should die by your hands, you will be punished. Do you see how many there are of the enemy? He says that he has been entrusted with these things[41]. These things happened about the same time.

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§ 54. *Double Questions.*

328 *a.* πότερον ἕψονται Κύρῳ, ἢ οὔ; *will they follow Cyrus or not?*
πρὶν δῆλον εἶναι . . . πότερον ἕψονται Κύρῳ, ἢ οὔ, *before it was known*, whether, &c.

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[m] The accusative is generally retained in the English Bible: "I know *thee*, who thou art," &c.

b. τούτῳ τὸν νοῦν πρόσεχε, εἰ δίκαια λέγω, ἢ μή, *attend to this,* whether *what I speak is just* or *not.*

c. σκοπῶμεν εἴτε εἰκὸς οὕτως ἔχειν, εἴτε μή, *let us consider whether it is likely to be so, or not.*

Direct double questions are asked by πότερον (or πότερα)—ἤ, less 329 commonly by ἆρα—ἤ.

μῶν—ἤ is still less common; ἦ—ἦ belongs to poetry, especially *epic* poetry.

Indirect double questions are asked by— 330

εἴτε—εἴτε, εἰ—ἤ, } Of these εἴτε—εἴτε gives more prominence to the speaker's *indecision* and *hesitation* between the two possibilities. K.

πότερον—ἤ.

ἦ—ἦ belongs to *epic* poetry, though occasionally found in Attic poets. εἴτε—ἤ, and εἰ—εἴτε, are also used by poets.

VOCABULARY 54. 331

The road home (ἡ οἴκαδε[n] ὁδός). *To suffer a thing to be done, to allow it to be done with impunity* (περιοράω[o]). *Boldly* (θαῤῥῶν, part.). *Restore an exile* (κατάγω). *To pay attention to, to attend to* (τὸν νοῦν προσέχειν, or προσέχειν only, with *dat.*). *Likely, natural* (εἰκός[p]).

Exercise 61.

I don't know whether he is alive or dead. If you attend to your 332 affairs yourselves, all will be well. If you attended to your affairs yourselves, all would be well. If you had attended to your affairs yourselves, all would be well. I will not allow our land to have been ravaged with impunity. Are the same dogs pursuing the sheep, or not? Go away boldly *on condition* of holding your tongue.

I fear that we shall forget our road home. I knew that they would not suffer[74] their country to be ravaged. O citizens, let us not suffer our country to be ravaged. They will not *stand by and see* us injured. They made peace *on condition* that both (parties)

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[n] οἴκαδε is from the *acc.* of a *shorter* form (such as οἶξ, οἰκός) of οἶκος. Though *this* form does not occur, several *similar* ones do; e. g. ἀλκί, κρόκα, for ἀλκῇ, κρόκην. B.

[o] It takes the *infin.* if the thing is to be *prevented*; the *part.* if it is to be *avenged.* Of course (by 73, q) περιϊδεῖν will be used for *aor.*, περιόψεσθαι for *fut.*—The phrase brings to one's mind our '*to stand by and see*' (a man injured); but it *gets* its meaning in a different way; *i. e.* not from the notion of *seeing* and yet not acting, but from that of *not seeing*, of looking *round about* an object instead of *at* it. Hence it agrees more nearly with our to *overlook* (an offence).

[p] Neut. of εἰκώς, *part.* of ἔοικα (*am like*), which has *three forms* of *part.* ἐοικώς εἰκώς, οἰκώς. B.

should retain (*have*) their own. He said that Xenoclides was too wise[o] to be deceived by his slaves. He says that more arms were taken *than could have been expected from the number of the dead*[p]. He says that *he*[72] is not afraid of death. The king sent persons to restore (*the exile*) Xenoclides (236 *, third example).

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§ 55. *Observations on εἰ, ἐάν.*

333 *a.* ἀγανακτῶ εἰ οὑτωσὶ[q], ἃ νοῶ, μὴ οἷός τ' εἰμὶ εἰπεῖν, *I am indignant at being so unable to express my meaning.*'

οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἔδωκεν, *he is not contented with not having been punished.*

θαυμάζω, εἰ μηδεὶς ὑμῶν ὀργίζεται, *I am astonished, that not one amongst you is angry.*

b. σκέψαι[r], εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, *consider whether the Grecian law is better.*

σκέψαι, ἐὰν τόδε σοὶ μᾶλλον ἀρέσκῃ, *see whether this pleases you better.*

c. μηδὲ τοῦτο ἄῤῥητον ἔστω μοι, ἐάν σέ πως πείσω, *nor let me leave this unsaid,* if *I may by any means persuade you;* i. e. (*that I may see whether*) I can, &c.

334 (*a*) εἰ is used for ὅτι (*that*) after θαυμάζω, and some other verbs expressive of *feelings.*

[o] This arises from the Attic habit of avoiding *positiveness* in speaking; which, in this case, speaks of what *may* be *quite certain* as only probable.

335 (*b*) εἰ is (as we have seen, 80) used for '*whether:*' it has this meaning after verbs of *seeing, knowing, considering, asking, saying, trying,* &c.

336 (*b*) ἐάν is also used in this way with the *subjunctive* when the question relates to an *expected case that remains to be proved.* K.

337 VOCABULARY 55.

Am indignant (ἀγανακτέω, *dat.*; but it takes the *acc.* of a neuter pronoun). *O Athenians* (ὦ ἄνδρες Ἀθηναῖοι). *Please* (ἀρέσκω[s], *dat.*).

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[q] Demonstrative pronouns and adverbs are strengthened by what is called the *i demonstrativum*, which is a long accented ι answering to *-ce* in Lat. *Short* vowels are thrown away before it. οὑτοσί (*this man here*), οὑτηΐ, τουτί, &c. So οὑτωσί.

[r] The Attics use σκοπῶ, σκοποῦμαι for *pres.* (*not* σκέπτομαι), but σκέψομαι, ἐσκεψάμην, and ἔσκεμμαι, from σκέπτομαι, depon. middle.

[s] ἀρίσκω, ἀρίσω, &c. perf. pass. ἤρεσμαι: ἠρέσθην.

Exercise 62.

It is this very thing, O Athenians, that I am indignant at[t], that 338
you *allow* half your country (59) to have been ravaged *with impunity*. This it is that I am indignant at. Cyrus, being indignant, sets out with (*part.*) five horsemen for Sardis. He pleases more men than any other single person [64]. He says that he is of a mild disposition (134, *a*). I asked him whether the king was of a mild disposition or not. Do you see how many are suffering *the same as you* (177, *a*)? Do you know of what kind the laws of the Persians are (324)? *You there*, what do you say?—What do I say! Although, if any man is of a mild disposition, it is he [63]. I wonder that you are not able to go in *without being observed* [76]. He says that he is not of a character to do any thing whatever for the sake of gain (280).

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§ 56. *Condensed Questions.*

a. τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετήν; *what* 339
must they do to recover their ancient virtue? (or, *by what conduct* can they, &c.?)

b. καταμεμάθηκας οὖν, τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; (have you learnt =) *do you know, then*, what those persons do, to whom *men apply this name?*

c. τίνας τούσδ' ὁρῶ ξένους? who are these strangers whom *I behold?*

(*a. b. c.*) By attaching the interrogative to a *participle*, or using 340
it in an *oblique* case, the Greeks employ a *single* sentence in questions where *we* must use two.

Thus in translating from English into Greek, a relative clause attached to an interrogative one will be got rid of.

VOCABULARY 56. 341

With what object or *view?* (τί βουλόμενος;) *By Jupiter* (νὴ Δία or νὴ τὸν[u] Δία). *No, by Jupiter* (μὰ Δία). *Apollo* (Ἀπόλλωνν[v]). *Neptune* (Ποσειδῶνν[v]). *Minerva* (Ἀθηνᾶ). *Swallow* (*χελιδών). *Night-*

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[t] 'I am indignant at this thing itself.'

[u] The *art.* is generally used except in μὴ or μὰ Δία.

[v] Ἀπόλλων and Ποσειδῶν (*G.* ωνος) have *acc.* Ἀπόλλω, Ποσειδῶ, *voc.* Ἄπολλον, Πόσειδον.

ingale (ἀηδών[x]). *Spring* (ἔαρ, n.[y]). *Once* (ἅπαξ). *Bring, lead* (ἄγω). *To burn out* (ἐκκαίω). *Peacock* and *-hen* (ταώς, ὁ καὶ ἡ).

Exercise 63.

342 One swallow does not make a spring. He told me that one swallow did not make a spring. I asked *by what conduct* I should please the gods. The eagle is having its eyes burnt out[41]. He says that the eagle has had its eyes burnt out. *With what view* did the other party march into the country of the Scythians the same spring? The peahen lays only once a year. He (*p*) who commits no injury[z], requires no law. By Apollo, I will be with you, if I am wanted. By Minerva, I will free the boy from his disorder. Who is this physician that you are bringing (*c*)? Will you not go away at once?—No, by Jupiter, not I (ἔγωγε). Even if you should be unseen by others, you will at least be conscious[73] yourself of having acted unjustly. What do those persons do with whom all men, *so to speak*[46], are angry (*b*)? He envies every body[86]. By Neptune, there is nobody he does not plot against (276). Envy nobody. The nightingale sings most beautifully.

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§ 57. *Various Constructions.*

343 *a.* ἦ μὴν ἔπαθον τοῦτο, I protest *that I suffered this.* ὄμνυμι[a] ἦ μὴν δώσειν, *I swear that I will* assuredly *give* (or, solemnly *swear that I will give*).

b. ἀπώλοντο αἱ νῆες αὐτοῖς ἀνδράσιν, *the ships were lost* together with *their crews.*

c. διαφέροντες ἢ σοφίᾳ ἢ κάλλει ἢ ἀμφότερα, *distinguished either for wisdom, or beauty, or* both.

d. τά τε ἄλλα εὐδαιμονεῖ καὶ παῖδας ἔχει κατηκόους αὐτῷ, *he is happy* both in other respects and especially *in having obedient children.*

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[x] ἀηδών, όνος—*also* G. ἀηδονῦς, V. ἀηδοῖ.

[y] In prose ἔαρ is *nom.* in use; but the *gen.* and *dat.* are of the contracted form ἦρος, ἦρι.

[z] 'Who injures not at all.'

[a] Perf. pass. ὀμώμοσμαι, but the other persons and *aor.* 1 *pass.* more commonly without the ς.

e. ὅπερ ἦα[b] ἐρῶν, *what* I was going *to say.*

f. πάλαι θαυμάσας ἔχω, *I have long been wondering.*

g. παίζεις[c] ἔχων, *you are joking.*

h. ὑπέβαλεν ἑαυτὸν φέρων Θηβαίοις, he went and *flung himself into the hands of the Thebans.*

(*a*) ἦ μήν is a solemn form of asseveration. 344

(*b*) The *prepos.* σύν is omitted before αὐτῷ, αὐτῇ, &c., which then 345 = *together with, with.*

(*c*) ἀμφότερον is used *adverbially* (or *elliptically*) by the poets; 346 *both; as well—as,* &c. So ἀμφότερα is used in reference to *two words,* without being made to conform to them in case.

(*d*) When καί refers to ἄλλος, it has the force of *especially, in* 347 *particular.*

(*e*) ἔρχεσθαι, ἰέναι, with *part. fut.*, is *to be going to,* or *on the* 348 *point of.*

(*f. g.*) Sometimes ἔχω makes an emphatic circumlocution with 349 the *past partic.*: and with some verbs (e. g. the *2nd pers. of* λῃρεῖν, παίζειν, φλυᾱρεῖν) it is used to make a good-humoured observation.

(*h*) φέρων appears redundant in some expressions, but denotes *a* 350 *vehemence of purpose, not altogether free from blame.*

Hence it answers to our *to* go *and do a* (foolish, impetuous) *thing: to* take *a thing and fling it away,* &c.

VOCABULARY 57. 351

To swear (* ὄμνυμι, *acc.* of the *God* or *thing* sworn by). *Just as he was* (ᾧπερ or ὥσπερ εἶχεν).

Exercise 64.

The damsel is beautiful in person (134) in other respects, and 352 especially has very beautiful eyes[12]. He swore that he would *assuredly* give them three talents, if he had them. I swear that I will *assuredly* do this. I swear *by* all the gods that I will assuredly *confer a great benefit* upon the state. Those with the king, with (*p*) their heads uncovered, charged the ranks of the Greeks. He told me that the ships were lost, *together with* their crews. *l* He told me

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[b] Imperf. of εἶμι, *ibo.*

[c] παίζω, παίξομαι, οὖμαι, πέπαισμαι. ἔπαισα. Later writers have ἔπαιξα, πέπαιγμαι. B.

that, *but for*[39] the general, the ships would have been lost, together with their crews. ⊢ Are you not trying (me)[d], whether I am mad? (321, *c.*) ⊣ You are not trying (me) whether I am mad, are you? ⊢ Is he distinguished from[e] other people by (his) wisdom, or (his) temperance, or both (*c*)? ⊣ Are you joking, or are you mad? ⊢ Cyrus set out just as he was, with five horsemen. ⊣ *He went and gave* (*h*) all his possessions to his neighbour. ⊢ I have long been wondering at the shamelessness of this flatterer (*f*).

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§ 58. *Various Constructions* (*continued*).

353 *a.* δίκαιός εἰμι τοῦτο πράττειν (= δίκαιόν ἐστιν ἐμὲ τοῦτο πράττειν), *it is just* (or *right*) *that I should do this.*

b. ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα, *it arrived first* (*indeed*), *but only sufficiently so, for Paches to have had time to read out the decree.*

c. φθάνεις ἕλκων ἢ τὰ πτηνὰ φεύγειν, *you draw* (your nets) *before the birds fly away.*

d. οὐκ ἂν φθάνοι ἀποθνήσκων[x], *he will* certainly *die* (or, *be killed*).

e. τί ἄλλο οὗτοι ἢ ἐπεβούλευσαν; *what did these people do but plot?*

f. ἀπεκρίνατο ὅτι βασιλείαν οὐκ ἂν δεξαίμην, *he answered*, "I would not receive a kingdom."

g. τί οὐκ ἐποιήσαμεν; (why have not we done it? =) *why don't we do it? Let us do it directly.*

354 (*a*) With δίκαιος, ἄξιος, &c. the *personal* construction is preferred to the impersonal.

355 (*b*) ὅσον is used elliptically with the *infin.*

356 (*c*) Some words that *imply* a comparison (e. g. φθάνειν, διαφέρειν, ἐναντίος, διπλάσιος, ἴδιος, ὑπερθεν, πρίν) often take the construction with ἤ.

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[d] πειρᾶσθαι takes *gen.*, seldom *acc.* Thuc. i. 71.

[e] 'Does he differ from . . .?'

[x] That is, *he cannot die too soon* (for die he must). Buttmann gives a different explanation. Hermann rejects the meaning *occupo* altogether, and asserts that φθάνω = *cesso*, *desino*. See his explanation in the "Practical Introduction to *Construing* Greek."

(*e*) The verb ποιεῖν is often omitted after οὐδὲν ἄλλο[y] ἤ—, 357
ἄλλο τι ἤ—; τί ἄλλο ἤ—; &c.

(*f*) A person's *quoted* words, when quoted exactly as he uttered 358
them, are introduced by ὅτι.

Here the Greek idiom differs from our own; *we* omit '*that*,' when a person's words are quoted exactly, and insert it when not.

(*g*) After τί οὐ[z]—; (in questions) the *aor.* appears to be used 358*
for the *present.*

VOCABULARY 58. 359

Give orders, order (ἐπιτάττω). *Would* probably *have been destroyed* (κινδύνευσεν ἂν διαφθαρῆναι). *To be the slave of* (δουλεύω, dat.).

Exercise 65.

But for Xenoclides, the whole country would *probably* have been 360
ravaged. But *it is just* that every man should defend the laws of his country. You do nothing but give orders. He answered, I should be a fool if (*p*) I were to do this. He answered, I will give you a portion of the food which I have myself. He went away before his friend arrived. It is right that every body should oblige *such a man as you are.* He answered, I have done more service to the state than any other single person. He answered, I will come to you if I am wanted. You do nothing but laugh at all the citizens. What do you do but hold all men cheap? He answered, I will collect *as many men as I possibly can.* He answered, I will come to you *as quickly as possible*, to (*p*) combat the faithful slave's disorder. He answered, if any body has done much service to the state, it is you. They arrived first, indeed, by just time enough to have destroyed those with the king (*b*). Why don't you make me also happy? Why don't you answer? He answered, if Xenoclides had not been present, the ships would have perished, *together with* their crews. If (*p*) you do this, you will certainly be the slave of your temper. If he were not ambitious, he would not undergo every labour.

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[y] When the ἄλλο is spelt with an *apostrophus* in this phrase, it mostly *drops its accent*, and thus looks like the abbreviated ἀλλά, *but.* The accent was dropt, because in some *very similar* phrases the ἀλλ *is* ἀλλά; and in some others it is difficult to say whether it stands for ἄλλο or ἀλλά. Wherever it *certainly* stands for ἄλλο, it should retain its accent. See 364, a.

[z] τί οὖν, ἔφη, οὐ διηγήσω μοι; *quin tu mihi narras?* "Hæc interrogatio *alacritatem quandam animi* et *aviditatem sciendi* exprimit." Weiske.

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§ 59. *List of Particles and short connecting and other Phrases.*

[Those with an asterisk cannot stand first in a sentence.]

A.

361 ἄγε δή, '*but come;*' '*come now.*'

362 ἀεί (*Ion.* and *poet.* αἰεί, αἰέν), *always.*

ὁ ἀεὶ ἄρχων, *the archon for the time being:* the person who *at any time is* archon.

363 ἆληθες (accented in this way), ironically, *indeed? itane?*

364 ἀλλά, *but.* It is often used to introduce *quick, abrupt retorts, objections, exhortations,* &c. ἀλλ' ἀδύνατον, 'nay but *it's impossible*' (or, why, *it's impossible*): ἀλλὰ βούλομαι, 'well, *I will!*'

ἀλλά is also our '*but*' = '*except*' after general negatives: some case of ἄλλος generally stands in the preceding clause.

ἀλλ' ἤ [a], *unless, except; nisi.*

ἄλλο τι ἤ (or ἄλλοτι); used as an *interrogative* particle (317).

ἄλλως τε καί, *especially, in particular.*

365 ἅμα, *at the same time* (as *prep.* 'together with,' *dat.*). ἅμα followed by καί in the following clause; *as soon as* (omitting the καί [b]). The two assertions are marked out as occurring at *the same time;* and the particles may be variously translated, according to the view with which the *coincidence* is pointed out: *no sooner—than; already—when; when—at once,* &c.

366 ἀμέλει (properly the *imperat.* of ἀμελέω, *don't mind,* or *be anxious about*) as *adv. doubtless, certainly.*

367 * ἄν, see 75: for ἐάν, see 77.

368 ἄνα [c], *up!* (for ἀνάστηθι, *rise up!*)

369 ἀνθ' ὧν, *because, for* (266).

370 * ἄρα [d] (ἄρ, ῥά [e] in *Epic* poets), *therefore, consequently, then, so.*

1) It is also used where it seems to be without power, but indicates *conformity with the nature of things* or *with custom; as might have been expected; ex ordine, rite.* Hence it serves to mark a transition to an *expected* proposition.

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[a] ἀλλ' ἤ has this meaning after negatives and questions that imply a negative. The ἀλλ' *might sometimes* be supposed ἄλλο, used elliptically; but frequently this is impossible; and it is better, therefore, to understand it always to be ἀλλά. (Krüger.)—A case of ἄλλος often stands already in the sentence. The construction probably arose from two nearly equivalent forms: οὐδὲν ἄλλο—ἀλλά, and οὐδὲν ἄλλο—ἤ. (K.)

[b] e. g. ἅμα ἀκηκόαμέν τι καὶ τριηράρχους καθίσταμεν. Ἅμα is also used with the *part.* like μεταξύ: ἅμα ταῦτ' εἰπὼν ἀνέστη.

[c] When prepositions are used alone as *adverbs,* and thus become equivalent to verbs, they throw back the accent.

[d] The old derivation from ΑΡΩ (to *fit,* trans. and intrans.) seems far preferable to Hartung's derivation from a common root with ἁρπάζω, *rapio, repente.* So Kühner.

[e] Enclitic.

2) After εἰ, ἐάν, &c. it has the force of *indeed* or *perchance*.—εἰ μὴ ἄρα (*nisi forte*) has often an ironical meaning; *unless, forsooth* [f].

ἄτε (with *part.*), *as being* (240, *a*). 371

*αὖ (*backwards*), *again*; 2) *on the other hand*; 3) *further*; *and then also*. 372

αὖτε is used by Hom. in all the meanings of αὖ except that of *place*. αὖτις 373 (Hom. and Ion.), αὖθις (Att. *probably*) "a particulâ αὖ ita differre videtur, ut magis nos jubeat respicere ad eam rem, unde omnis repetitionis significatio profecta est." (*Klotz.*)

αὐτάρ (*Epic*) and ἆταρ (= αὖ ἄρα, *so on the other hand*) have nearly the meaning of *but*; but from their composition with ἄρα (*igitur*), point to a closer and more intimate connexion with what precedes, than δέ or ἀλλά. (*K.*)

αὕτως, *thus* (emphatical): 2) *ut erat*; of things in their *original unchanged* 374 state, or that are of *common every-day occurrence*: 3) it is attached to words expressing *reproach, contempt*, or *neglect*, e.g. *childish, useless, vain*, &c. Hence 4) it is used *alone* as equivalent to μάτην, *idly, vainly, uselessly*. It is a sister form of οὕτως [g]. B.

Γ.

*γάρ (γε ἄρα), *for*. 375

It often refers to a short sentence to be mentally supplied (such as, *I believe it; no wonder*, &c.). In questions [h] it answers pretty nearly to our '*then*,' and implies *surprise* (= *why, what?*).

τί γάρ; *quid enim?* or *quidni enim?* = *certainly, to be sure*.

πῶς γάρ; (*Att.*) is an emphatic *denial* = *by no means*.

*γέ (enclitic, a strengthening particle), *at least* [i], *at all events, certainly*. 376

It adds strength and emphasis to the word to which it is added, answering the same purpose that an *elevation of the voice* does in speaking, or *italics* in a printed passage. It is often used to distinguish a *single object* from *all the rest*, a *part* from the *whole*, &c. It is used in *rejoinders* and *answers*, either to confirm or to restrict: also in *exhortations* to make them more impressive.

ἔγωγε, *I for my part*—εἰκότως γε, *quite naturally*—πάνυ γε, *quite so, certainly*.

γὲ δή [k], *sane quidem, enimvero*. (Herm.)

γέ τοι, *certe quidem*. (Herm.)

γὲ μήν (certe vero; vero), *certainly however; but yet*: hence it is also a strengthened δέ.

Δ.

διότι (= διὰ τοῦτο ὅτι), *because*: but later writers often use it for ὅτι, *that*. 377

*δέ (*see* μέν) has the three meanings of *and, but, for* [the last in the old writers 378 only].

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[f] Ἆρα, the *interrog.* particle, stands first in its sentence. "Attic poets, however, allow themselves to interchange the quantity, and use ἄρα for *consequently*, ἆρα as the interrog. particle; but without altering the proper *place* of each." B.

[g] Hermann, on the other hand, says, that it should always be written αὖτως in Homer; and Hartung thinks Buttmann's a strange mistake, the derivation being from αὐτός, *he and no other, self* (so that αὖτως = *thus and in no other way*). He considers that the rough breathing is only a dialectic peculiarity. αὖτως *Æol.*, αὕτως *Att.* Eustath.

[h] Especially after τίς; πότε; πῶς, &c.

[i] For which γοῦν is more commonly used.

[k] "Interest hoc inter γὲ δή et γέ τοι, quod δή sententiam per γέ restrictam simpliciter confirmat, τοί autem eam sententiam indicat oppositam esse præcedentibus quodammodo." (Herm.)

379 *δή [1], a strengthening particle, properly *now* (for which ἤδη is used); it is employed in various ways to enliven a speech by calling attention to the *present moment*, to an *actually present state* of things.

ἄγε δή, φέρε δή, *come now!*
τί δή; *what then?*

It also means *truly, forsooth.* After relatives it has the force of our '*ever.*' ὅστις δή, *whoever it may be*, &c. It often follows superlatives.

380 *δήπου (confirms a conjecture proposed. M.): it is a more emphatical που (see που), *I imagine* or *suppose; doubtless.*

*δήπουθεν is used to hint, with a little irony, that the contrary is impossible.

*δῆθεν has also the ironical force of δή, *forsooth.* M.

*δῆτα, like δή, is used in assuring and confirming (*surely, certainly*).

E.

381 εἰ, *if*: 2) *whether*; and 3) after some verbs of feeling, *that.* (See 334.)

εἰ καί, *if even, although.*
καὶ εἰ, *even if, even though.*

εἰ γάρ, *O that!*—a wish; like εἴθε.

εἰ μή, *unless.*

εἰ μὴ διά, *but for* (125).

εἴτις, εἴτι, properly, *if any one; if any thing*: but it is used as equivalent to ὅστις with more emphasis; *whoever, whatever.*

382 εἶτα, ἔπειτα, 1) *afterwards, thereupon*; 2) *then.*

They are used in *scolding, reproachful* questions (see 316), and often with verbs, to refer emphatically to a preceding *participle* [m].

383 ἔνθα, demonstr., *here, there*; but also, and in prose generally, relat. *where* [n]. ἐνθάδε, demonstr., *here; hither.*

ἐνταῦθα (*Ion.* ἐνθαῦτα), *here.*

ἔνθεν, *hence, thence, whence*; ἐνθένδε, *hence.*

ἔνθεν μέν—ἔνθεν δέ (*hinc—illinc*), *on the one side—on the other.*

ἔνθεν καὶ ἔνθεν (*hinc illinc; ab utraque parte*), *on this side and that; on both sides.*

ἐντεῦθεν, *hence, thence.*

(All these words relate also to *time.*)

384 ἐπεί, *after*; 2) *since*, quoniam.

Before *interrogatives* and the *imperat.*, it has the meaning of *for; for else.*

ἐπειδή has the same meanings, but usually of *time* (=*postquam*). ἐπεί is far oftener used in the sense of *since.*

385 ἕστε (=ἕως ὅτε†), *until, as long as.*

386 ἔτι, *yet, still, further.*

οὐκέτι, μηκέτι, *no more, no longer.*

387 ἐφ' ᾧ [o], *on condition that* (267): ἐφ' ᾧτε, the same, but mostly with the infinitive.

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[1] It is only in Homer and Pindar that δή stands at the beginning of a proposition or clause. M.

[m] οὐ δυνάμενοι εὑρεῖν τὰς ὁδούς. εἶτα πλαγχθέντες ἀπώλοντο.

[n] But ἔνθα or ἐνθα δή may stand at the beginning of periods for *ibi, there* or *then.*

† This derivation seems disproved by such passages as Xen. An. iv. 5, 6: ἕστε ἐπὶ τὸ δάπεδον, *usque ad.* I believe it to be ἕως with the old connective τί. See τέ.

[o] Here ἐφ' ᾧ (properly = ἐπὶ τούτῳ, ὅ—) is equivalent to ἐπὶ τούτῳ, ὡς—.

H.

ἤ, *or* P; in comparisons, *than.* 388

ἦ, *truly, certainly:* but generally a mere interrogative particle [—*ne,* but only in direct questions]. 389

ἦ μήν, *assuredly,* in asseverations, promises, &c.

ἤδη, *now, already.* Also, '*without going any further* Q.' 390

ἦν = ἐάν (see 77). This is the form used by the Attic poets for ἐάν: never ἄν. 391

Θ.

*θήν (*enclit.*), *I should imagine; surely;* in ironical, sarcastic speeches. οὐ θήν, ἦ θήν. It is peculiar to Ionic and Doric poets. 392

I.

ἵνα, *where;* 2) *in order that* R. 393

K.

καί, 1) *and;* 2) *also, even.* 394

τέ—καί, *both—and* or *and also: as well—as.*

[But these particles are often used where *we* should only use '*and.*']

καὶ εἰ, κἀν εἰ: see under εἰ.

καὶ μάλα, } before these words καί has a peculiar energy.
καὶ πάνυ, }

καὶ μήν (immo), *well! certainly!* 2) (atqui) *and yet.*

καίπερ, *although,* regularly only with a *participle.* Sometimes with adj. (the participle ὤν being understood).

καὶ ταῦτα (idque), *and that too.*

καίτοι, *quamquam* (*sed tamen, atqui*), especially the *corrective* quamquam, καίτοι τί φημι; *quamquam* quid loquor?

καί (*also*) often seems to be superfluous in familiar conversation: ἵνα καὶ εἰδῶ, *that I may know,* &c.

καί is used in questions, to imply that *nothing* can be expected, &c. It may be often translated by *at all, possibly.* τί χρὴ προσδοκᾶν; asks for information, but τί χρὴ καὶ προσδοκᾶν; '*what can one* possibly *expect?*' implies that nothing can possibly be expected.

καί—δέ, *et vero; et quoque; atque etiam.*

*κέ, κέν, an *enclitic* particle, used by the Epic poets for ἄν. 395

P It retains this meaning in questions: πόθεν ἥκει; ἢ δῆλον ὅτι ἐξ ἀγορᾶς; *where is he come from?* or *is it plain that he is come from the market-place* (and so the question unnecessary)?

Q πάνυ γάρ μοι δοκεῖ ἤδη πολλοῦ ἂν ἄξιος εἶναι ἐπίτροπος, ὢν τοιοῦτος. Xen.

R ἵνα (= *in which case*) goes with *indic.* of a past tense (without ἄν) to express what *would have happened,* on a certain supposition that *is not,* or *cannot be,* realized. ἵν' ἦν τυφλός. ἵν' εἶχον, &c. So also ὡς and (though seldom) ὅπως.

M.

396 *μά, not by;* a particle of *swearing.* It has a negative force when *alone,* but may have either *ναί* or *οὐ* (*yes* or *no*) with it.

397 *μάλιστα μέν—εἰ δὲ μή,* &c. = *if possible—but if not,* &c.—mentioning what is *best* to be done, and also what is the *second best,* if that is not feasible[s].

398 *μᾶλλον δέ, or rather.*

399 **μέν*[t], *indeed*—answered by *δέ* (*but*), or sometimes by *ἀλλά, μέντοι,* &c. The answering *δέ* is sometimes omitted:—

1) When the *opposition* is clearly marked without it: e. g. by naturally *opposite* words, such as adverbs of *place* and *time,* with an opposite meaning: *here—there; in the first place—secondly.*

2) When the opposition is suppressed: chiefly when *personal* and *demonstrative* pronouns are used with *μέν* at the beginning of a proposition. Thus, *ἐγὼ μέν, equidem.*

400 **μέντοι* (a strong affirmative particle), *I am sure, at least:* very often in antitheses, like *vero,* to denote a limitation, exception, &c. (= *yet, still, however*). Also in emphatic affirmative answers, and in emphatic questions.

401 *μή, not;* 2) *lest,* or *that not;* 3) *that* (after verbs of *fearing,* &c.). In questions it expects the answer '*no,*' being somewhat stronger than *μῶν*; (*num?*) After some verbs (e. g. *restrain, prevent, forbid, deny,* &c.) it is used where it seems to be superfluous, from *our* using no negative particle.

μὴ οὐ: see § 49.

402 *μηδέ, μήτε,* } See *οὐδέ.*

403 **μήν* (= *vero*), 1) *truly, indeed;* 2) *but indeed, yet.* Ἤ *μήν, assuredly* (in asseverations).

τί μήν; πῶς μήν; quid vero? quid quæso?

404 *μήτι γε* (nedum), *much less.*

N.

405 *νή,* '*by,*' in oaths (with *acc.*).

406 **νύ, νύν* (enclit. *ῠ*), properly the same as *νῦν,* for which it sometimes stands; 2) for *οὖν, then, now.*

407 *νῦν δή, now;* 2) with a *past* tense, *just now.*

O.

408 *ὁ μέν—ὁ δέ*[u], *the one—the other.*

οἱ μέν—οἱ δέ, some—others.

ὁ μέν, ὁ δ' οὔ often stand alone in reference to a preceding proposition.

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[s] With *numerals,* words of *time,* &c. *μάλιστα* (*about*) signifies that the statement made is *nearly exact* (according to the *belief* of the speaker), without pretending to be *quite so.*

[t] *μέν* and *δέ* are much more frequently used than *indeed—but,* which always express a strong *opposition,* whereas the Greek particles connect any *different* propositions or notions. Thus a *section, chapter,* or even *part* of a whole work, often ends with (for instance) *καὶ ταῦτα μὲν οὕτως ἐγένετο*: when the next chapter will necessarily begin with something like *τῇ δ' ὑστεραίᾳ* (*on the following day*). It is only when the context clearly requires it, that *μέν* is to be rendered, *it is true indeed.*

[u] For *ὁ μέν—ὁ δέ* we sometimes find *ὃς μέν—ὃς δέ.*

πάντας φιλητέον, ἀλλ' οὐ τὸν μὲν τὸν δ' οὔ, we must love all, and not (love) one man indeed, but not another. *παρῆσαν οὐχ ὁ μὲν ὁ δ' οὔ, ἀλλὰ πάντες.*

ὃ δέ (quod vero est), after which the *τοῦτό ἐστι* is omitted[v]. 409

ὀθούνεκα (= ὅτου ἕνεκα), because, that, in the Tragic poets. 410

οἷος (ποιεῖν), of a kind or *character* (to do, &c., 280). 411

οἷός τε, able, possible (280).

οἷον εἰκός, as is natural; as one may (or *might*) *suppose.*

ὁπότε, when, whenever: 2) *since*: as *quando, quandoquidem* are used for *quoniam.* 412

ὅπου, where (there were); 2) *since* (siquidem). 413

ὅπως, as adv., *how*; 2) conjunct., *in order that, that* [with *subj.* or *fut. indicative*, which may stand even after the *historical* tenses, 284: though the *optative* is then the *regular* mood]. Sometimes too *ὅπως* and *ὡς* (*not ἵνα*) take *ἄν* with the *subjunctive*, which then refers to *a condition*: = *that* so, &c. *ὅπως ἔσεσθε, see that you be* = a strong imperative (284). *ὅπως μή* with subj. 284. 414

ὅσαι ἡμέραι or *ὁσημέραι, daily*; properly, *as many days as there are.* 415

ὅσος follows *θαυμαστός* and superlatives of quality. *πλεῖστα ὅσα* or *ὅσα πλεῖστα, quam plurima: θαυμαστὸν ὅσον, mirum quantum.*

ὅσον οὐ (or *ὁσονού*), *all but.*

ὅτε, when. ὁτὲ μέν—ὁτὲ δέ[w], *sometimes—sometimes.* 416

ὅτι, that (instead of Lat. *acc.* with *infin.*); 2) *because*, for *διὰ τοῦτο ὅτι*, i. e. *διότι.* 417

ὅτι also strengthens superlatives, and is used to introduce a quotation in the very words of the speaker, where *we* use no conjunction (see 353, *f*).

ὅτι μή, after negatives, *except.*

οὐ, not: in questions it requires the answer '*yes.*' 418

(ἡ) οὐ διάλυσις = the non-destruction.

οὐ γὰρ ἀλλά is commonly used in the sense of '*for*' with increase of emphasis, *q. d.* '*for it is no otherwise, but.*' M.

οὐ μή: see 287.

οὐ μήν, yet not, but not; 2) as a negative protestation. See *ἦ μήν.*

οὐ μὴν ἀλλά (or *οὐ μέντοι ἀλλά*), properly, '*yet not—but*;' it has generally the force of *yet, however*; sometimes of *rather, much more.*

οὐ πάνυ, by no means.

οὔ φημι, I say (that) *not*; *deny, refuse.*

οὐχ ὅτι[x]*—ἀλλὰ καί, not only—but also.* 419

οὐχ ὅτι—ἀλλ' οὐδέ, not only—but not even.

οὐχ ὅπως—ἀλλὰ καί, not only not—but also.

οὐχ ὅσον and *οὐχ οἷον* are also found for *οὐχ ὅτι* and *οὐχ ὅπως* respectively.

{*οὔτε, μήτε,* / *οὐδέ, μηδέ,*} Both forms are *connecting* negatives, answering to *neque neither—nor.* On the *difference* between *οὔτε, οὐδέ*, see the "Pract. Introd. to Greek Construing," 420. 420

The forms *οὐδέ, μηδέ*, have the further meaning of 1) *also not*; 2) *not even*, which is always their meaning in the middle of a proposition.

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[v] *ὃ δὲ πάντων δεινότατον (but what is the most terrible thing of all*, is this).

[w] Whenever the forms *τότε, ὅτε* are used twice (sometimes only once) for *ποτέ—ποτέ, sometimes—sometimes*, they are accented *τοτέ—, ὁτέ—*. B.

[x] When *μὴ ὅτι, μὴ ὅπως* begin the sentence, *ὑπολάβῃ τίς* may be supplied; or they may be understood like the Latin *ne dicam*, and are thus stronger than the preceding expressions, but both in a *negative* sense.

οὐδ' ὡς, *not even so.* See ὡς.

421 *οὖν, *therefore, then*[y]. It gives to relatives (ὁστισοῦν, &c.) the force of the Lat. *cunque* (*ever, soever*).

1) οὐκοῦν, properly an interrogative of inference, as οὐκοῦν εὖηθες τοῦτο; '*is not this*, then, *foolish?*' But, generally, the interrogative force, and with it the negation, vanishes, and οὐκοῦν is to be translated simply by '*therefore*,' and begins a clause[z].

2) οὔκουν is a strengthened negative; *not in the least.*—In the meaning '*therefore not*' without a question, it is better written οὐκ οὖν.

422 οὔπω, *never yet.*

οὐδέποτε, *never*, is used of both *past* and *future* time; οὐδεπώποτε only of *past* time. (See πώ.)

II.

423 *πέρ (enclit.), *quite*: used nearly like γέ, to strengthen a preceding word. It is frequently appended to *relatives*, and adverbs of *time, cause*, and *condition*. Thus ὥσπερ properly means '*exactly as.*'

It is derived, probably, from πέρι, in the sense of '*very.*'

424 πῆ μέν—πῆ δέ (not πῇ μέν—πῇ δέ, Hermann), *partly—partly.*

425 πλήν, *except*: as *conjunction*, or *preposition* with *gen.*: πλὴν εἰ, *except if.*

426 πολλάκις, *often*, after εἰ, ἐάν, μή, has sometimes the meaning of (*forte*) *perhaps, perchance.*

427 *ποτέ (enclit.), *at any time.* With interrogatives it expresses surprise: τίς ποτε; *who in the world?*

428 *πού (enclit.), *somewhere*; 2) *perchance, perhaps*; 3) *I imagine*, used in conversation when any thing is assumed in a half-questioning way, that the speaker may build something on the *assent* of the person appealed to.

429 πρός σε θεῶν, I adjure *you by the gods* (ἱκετεύω is generally omitted in this form of adjuration).

430 πρὸ τοῦ[a] (better προτοῦ), *before this* or *that time* (= πρὸ τούτου or ἐκείνου τοῦ χρόνου)[b].

431 *πώ (enclit.), } *till now, hitherto*: but they are never joined to affirmative pro-
*πώποτε, } positions in this sense.

οὔπω, μήπω[c], *never yet, not yet.* πώποτε is seldom annexed to the simple οὐ, μή, but to οὐδέ, μηδέ. The form without πώ (οὐδέποτε, *never*) is

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[y] οὖν is often used to *resume* a speech that has been interrupted by a parenthesis (= *I say*).

[z] "οὐκοῦν, extra interrogationem, acerbam interdum habet ironiam." *Bremi*, Dem. p. 238.

[a] ἐν γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθειά πω τοῖς Μεγαρεῦσιν οὐδαμόθεν ἐπῆλθεν. Thuc. iv. 120.

[b] It answers exactly to our '*before this*,' '*before that.*'

"Quando in serie orationis *præteritum tempus* memoratur, tunc de eo quod ante illud etiam fuerit formula προτοῦ non videtur adhiberi posse, nisi simul insit *relatio ad præsens tempus*; hoc est, nisi diserte simul significare quis velit, *nunc non amplius ita esse.*" Buttm. ad *Alcib.* I. 14.

[c] Not to be confounded with Homer's οὔπω, μήπω = οὔπως, μήπως, *in no way, by no means.*

commonly employed only *generally* or with respect to the *future*. Both πώ and πώποτε may be separated from the negative particle by other words between.

These particles are also used with *relatives*, *interrogatives*, and *participles* used as equivalent to relative sentences. With these words there is no *negative* expressed, but the *notion* of a negative lies at the bottom of them all. τίς πω;—ὅσα πώποτε ἠλπίσαμεν, &c.

πώμαλα [d], properly, *how so? how then?* hence, *by no means.* 432

T.

τὰ μέν—τὰ δέ, *partly—partly* (adverbially). 433

*τ' ἄρα or τ' ἄρ (poetical), ἄρα strengthened by τοί. 434

*τέ (*que*). See καί. 435

In the old language (as we find it in the Epic poets) τέ seems to *impart* to many pronouns and particles the *connecting* power, which they afterwards retained in themselves without the particle.

Thus we find μέν τε, δέ τε, γάρ τε, &c., and even καί τε.

Especially the particle is found after all *relatives*, because these in the old language were merely forms of the *pronoun demonstrative*, which through this τέ *obtained* the connecting power (*and this*), and thus became the *relative* (*which*). As soon, however, as these forms were exclusively allotted to the relative signification, the particle τέ was dropt as superfluous. Hence we often find in Homer ὅς τε, ὅσον τε, &c. for ὅς, ὅσον, and the like. The particles ὥστε, ἄτε, and the expressions οἷός τε, ἐφ' ᾧ τε are remains of the ancient usage.

τῇ μέν—τῇ δέ, *in one place and another; here—there; in one respect—but in another.* 436

τί, *in some respect, in any respect, at all* [e]. τί μήν; *why not?* 437

τὸ δέ often introduces a statement *opposed* to what has been said before, and may be translated by (*quum tamen* [f]) *whereas, but however*, or sometimes, *but rather*. See *Heindorf*, Theæt. 37. 438

τὸ δέ with the *superlat.* often stand alone, with the omission of τοῦτό ἐστιν. τὸ δὲ μέγιστον πάντα ταῦτα μόνος κατειργάσατο, *but the greatest thing is* (*this*), that, &c. (See ὃ δέ—.)

*τοί (enclit.), properly an old *dat.* for τῷ, meaning *therefore, certainly*. But these meanings have disappeared, and τοί has only a *strengthening* force [g]: it is frequently used with *personal* pronouns, and in *maxims, proverbs*, &c. 439

*τοίνυν, *therefore, then, now, so now.* It is also used when a person proceeds with an argument; *now further, but now.* Besides this, it is frequently used in *objections*, either in a continued narrative, or more commonly in replies: *why*, or *why then.* [Very seldom as the first word of a clause. P.]

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[d] For πῶς μάλα; B. Others say for πῶ μάλα;—πῶ being a rather uncommon Doric form for πόθεν;

[e] It is often added to πάνυ, σχεδόν, οὐδέν.

[f] τὸ δ' οὐ δεῖ, ὡς &c.—*quum tamen non oporteat.*

[g] According to Hartung, τοί has not a *strengthening* but a *restrictive* meaning, which, however, often comes to the same thing: *e. g.* ἔκτεινά τοι σ' ἄν, *I would have killed you*, and nothing more or less than that: = *I would* assuredly *have killed you.* Nägelsbach thinks it the old *dat.* of the *pron.* σύ (τύ).

τοίγαρ (*ergo*), *therefore.*

τοίγαρτοι and τοιγαροῦν, *therefore; even therefore and from no other cause, precisely for that reason.*

440 τοτὲ μέν—τοτὲ δέ[h], *at one time—at another.*

441 τούνεκα (Epic), *on that account; therefore.*

442 τοῦτο μέν—τοῦτο δέ, *on the one hand—on the other.*

443 τῷ, *therefore.*

Ω.

444 ὡς (relat. adv.), *as* (*as if, so as*); 2) of *time, as, when;* 3) with numerals, *about;* 4) it strengthens superlatives, especially of *adverbs*, and some positives.

ὡς (prepos. = εἰς), *to*, with *acc.;* but only of *living* things.

ὡς (conjunc.), *that;* 2) *in order that*, with *subj., opt.* [after *historical* tenses, but even then often *subj.*], or *fut. indic.;* 3) *so that*, with *infin.*, more commonly ὥστε; 4) *since;* 5) quippe, *for.* [See ὅπως.]

ὡς ἔνι[i] (= ὡς ἔνεστι, *as it is possible*) is used with superlatives: ὡς ἔνι μάλιστα, *as far as it is any way possible.*

ὡς ἔπος εἰπεῖν, *so to say.*

ὡς συνελόντι (sc. λόγῳ) εἰπεῖν, *to be short; in a word.*

[For which συνελόντι εἰπεῖν, and συνελόντι alone are found.]

ὥς (with accent) = οὕτως, *thus.* It is common in the poets, especially the Ionians; but in prose is found only in οὐδ' ὥς, καὶ ὥς.

Table of the less obvious meanings of Prepositions *in Composition.*

ἀμφί, *on both sides.*

ἀντί, *against*, marking *opposition.*

ἀνά[k], *up; back again.*

διά (*dis*) marks *separation; taking apart* or *aside.*

ἐν, often *into.*

κατά[l], *down;* it often implies *completion, and hence* 2) *ruin, destruction* (answering in both to *per*).

μετά (*trans*) marks *transposition, change.*

παρά sometimes signifies (like *præter*) *missing* or *doing amiss.* παρα-βαίνειν, *to transgress*, &c.

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[h] See note on ὅτε.

[i] When prepositions are employed instead of the compounds of εἶναι, or rather when, this verb being omitted, they stand alone as *adverbs*, the accent is thrown back on the first syllable. See ἄνα.

[k] With βαίνειν, &c. ἀνά, *up*, and κατά, *down*, mean respectively *into the interior*, and *down to the coast.*

[l] Hence κατά is sometimes equivalent to *up* in English: καταφαγεῖν, *to eat up.*

TABLE

OF

DIFFERENCES OF IDIOM,

&c.

ENGLISH.	GREEK.
1. (§ 1.) He who does.	The (person) doing (ὁ πράττων).
2. (§ 2.) Socrates.	*The* Socrates (*often*).
A woman.	*A certain* woman (γυνή τις).
	[When a *particular* person is *meant*, though not *named*.]
3. (§ 3.) *My* slave.	*The* my slave.
Your slave, &c.	*The* your slave.
4. I have / I am suffering from } a pain in my head.	I am pained (*as to*) *the* head: acc. (ἀλγῶ).
5. He rejoiced (*or* was vexed) when the *citizens were rich* (or *that the citizens were rich*).	He rejoiced (*or* was vexed) at (ἐπί) *rich the citizens.*
6. My friend and my brother's.	*The* my friend and *the of the* brother.
7. (§ 4.) The wisdom of the geometer.	(*Very often*) The of the geometer wisdom—*or* the wisdom, *the* of the geometer.
8. The beautiful head.	As in English; *or* 'the head the beautiful.'
9. The son of Philip.	*The* of Philip (*son*, υἱός, understood).
Into Philip's country.	Into *the* of Philip (*country*, χώραν, understood).
10. The affairs of the state.	*The* (*neut. pl.*) of the state.
The people in the city.	*The* (οἱ) in the city.
Those with the king.	*The* (οἱ) with the king.
My *property*.	τὰ ἐμά.
11. (§ 5.) The men *of old.* / ——— *times.* }	The *long-ago* (men)—οἱ πάλαι.
The men *of those days.*	The *then* (men).
The *intermediate* time.	The *between* time.
The *present* life.	The *now* life.
The *upper* jaw.	The *up* jaw (ἡ ἄνω γνάθος).
12. (§ 6.) The rhinoceros has *a* very hard hide.	The rhinoceros has *the* (= its) hide very hard.
They have strong claws.	They have *the* (= their) claws strong.

ENGLISH.	GREEK.
13. The beautiful; beauty (in the *abstract*).	τὸ καλόν.
Beautiful things. Whatever things are beautiful. What is beautiful.	τὰ καλά.
14. Speaking.	The to-speak.
Of speaking.	Of the to-speak.
By speaking, &c.	By the to-speak, &c. τὸ λαλεῖν: τοῦ λαλεῖν, &c.
15. Virtue. Gold. Eagles.	*The* virtue. *The* gold. *The* eagles (when the *class* is meant; or *eagles* generally).
16. To do kind offices. — confer benefits on. — treat well.	εὖ ποιεῖν with *acc.* of person.
17. To *prosecute on a charge* of murder.	To *pursue* of murder.
To be *tried for* murder.	To *fly* of murder.
18. (§ 7.) *Some—others.*	*The indeed—but the.* οἱ μέν—οἱ δέ.
But (*or* and) he (*or* it)	ὁ δέ . . . at the head of a clause.
And he . . .	καὶ ὅς . . .
19. (§ 8.) The other party.	οἱ ἕτεροι.
The *rest* of the country.	The *other* country.
20. The *whole* city; *all* the city.	πᾶσα ἡ πόλις.
Every city.	πᾶσα πόλις.
21. (§ 9.) With *two* others.	Himself *the third* (pron. *last*).
22. To perform this service.	ὑπηρετεῖν τοῦτο (pres. *for whom* in *dat.*).
To perform many services.	πολλὰ ὑπηρετεῖν.
23. His *own* / One's *own* things.	The things *of himself* (τὰ ἑαυτοῦ).
25. (§ 10.) *What comes from* the gods.	*The* (neut. pl.) of the gods.
The *greater part* of . . .	ὁ πολύς in agreement with the noun
Half of . . .	ὁ ἥμισυς governed by '*of*.'
26. (§ 11.) *In my time.* In my father's time.	ἐπ' ἐμοῦ. ἐπὶ τοῦ πατρός.
In my power.	ἐπ' ἐμοί.
27. (§ 12.) To *be* so.	To *have* (themselves) so (οὕτως ἔχειν).
To be found guilty / —— brought in —— of . . &c.	To *be taken* or *caught* (ἁλῶναι with *gen.*).
28. (§ 13.) Not only—but also.	οὐχ ὅτι—ἀλλα καί. See note on 82: and 419.
To confer a great benefit on.	To benefit *great things* or *greatly* (μεγάλα *or* μέγα ὠφελεῖν).
To do a great injury to.	To injure greatly (μέγα βλάπτειν).
	See Steph. under μέγας. — μέγα ὀνῆσαι or ὠφιλῆσαι, Xen. An. 3, 1, 38.
	OBS. τα μέγιστα to be used, if it is '*greatest*,' not '*great*.'

ENGLISH.	GREEK.
29. (§ 14.) I should *like* to behold.	I would gladly behold (*ἡδέως ἂν θεασαίμην* [a]).
——— extremely to behold.	*ἥδιστ' ἂν θεασαίμην.*
I would *rather* behold A than B.	*ἥδιον ἂν θεασαίμην* A *ἢ* B.
30. It is not *possible*.	It is not (*οὐκ ἔστιν*).
31. On *the plea* that I could then conquer, &c.	As so being-likely-to-conquer (*ὡς οὕτως περιγενόμενος ἄν*).
Though I *should have*, &c.	*ἔχων ἄν.*
32. (§ 15.) When you *have done*, you *will*, &c.	When you *shall have done* (*ἄν* with *subj.* 91*).
33. (§ 16.) What I please.	*ἃ δοκεῖ* (*μοι*). (If necessary, *ἃ δόξειεν, or ἃ ἂν δόξῃ.*)
34. (§ 17.) And you as much as any body. And you among the first.	Having begun from you (100).
35. *Am slow* to do it (112).	Do it *by leisure* (*σχολῇ*).
36. CONDITIONAL PROPOSITIONS (79).	
(1) If I have any thing, I *will give* it.	(1) If the *consequent* verb is in the *future*, the *conditional* verb is (generally) in the *subj.* with *ἐάν* [b].
If it has thundered, it has also lightened.	If the *consequent* verb is in any tense of the *ind.* but the future, or in the imperative, put the conditional verb in the *indic.* with *εἰ*.
(2) If you *should* do so, I *should* laugh. If you *were to do* so, I *should* laugh. If you *would do* so, you *would* oblige me.	(2) When both verbs have '*should*,' '*would*,' or the first '*were to*,' the second '*should*' or '*would*,' both are to be in the *optative*; the *consequent* verb with *ἄν*.
(3) If I *had* any thing, I *would* give it. If I *had had* any thing, I *would have* given it.	(3) When the *consequent* verb has '*would*,' but the *conditional* verb not, both verbs are in a *past tense of the indicative*; the *conditional* verb with *εἰ*, the *consequent* verb with *ἄν*.
37. (*That*) they *would* fetch. (*That he*, &c.) *would* be able.	*εὑρεῖν ἄν.* *δυνηθῆναι ἄν.* } § 14.

[a] *θεᾶσθαι* is, '*to behold*' something that may be considered a spectacle. *ἰδεῖν* (*ὁρᾷν, ὄψεσθαι*) is simply *videre*, to *see*. Hence *ἵδοιμι* should be used in the phrase '*I should like to see*,' when the notion of a *spectacle* is quite out of place.

[b] Both verbs *may* be in the *future indicative* (the conditional verb with *εἰ*). The condition is then expressed in a more positive way, as a contemplated event: a construction which is often adopted when the condition expresses an event *hoped for* or *feared* (R.); as, *εἴ τι πείσονται* Μῆδοι, *εἰς* Πέρσας *τὸ δεινὸν ἥξει.*

English.	Greek.
They *would* have died. I *should* have died.	Aor. with ἄν [c] (*imperf.* or *pluperf.* necessary).
38. (§ 20.) We *should* (or *ought to*) set about the work.	The work is *to-be-set-about* (verbal in τέος).
The work *should be set-about*. We *must set about* the work. The work *must* be set about.	It is *to-be-set-about* (*neut.* of verbal in τέος) the work [d].
39. (§ 21.) I should have died *but for* the dog.	I should have died, *if not through* the dog (εἰ μὴ διά, with *acc.*).
40. The *all but* present war.	The *as-much-as not* (ὅσον οὐ) present war.
41. (§ 22.) Having had his government taken away.	Having been taken away *his government*.
Having been entrusted *with* the arbitration.	Having been entrusted *the arbitration*.
Having had his eyes knocked out.	Having been knocked out *his eyes*.
42. To conquer him *in* the battle of Marathon.	To conquer him the battle at (ἐν) Marathon.
43. To flow with a full (*or* strong stream).	To flow much (πολύς, *adj.*).
To flow *with* milk.	To flow milk.
44. (§ 24.) Till late in the day.	Till *far-on* (πόῤῥω) of the day.
45. Willingly at least. Willingly.	To be willing (ἑκὼν εἶναι).
46. So to say. To speak generally.	As to say a word (ὡς ἔπος εἰπεῖν).
47. Sensible persons.	The sensible of persons (οἱ φρόνιμοι τῶν ἀνθρώπων, *sometimes*; but very often οἱ φρόνιμοι only).
48. To drink *some* wine.	To drink *of wine*.
(Not) to drink any wine.	(Not) to drink *of wine*.
49. My property, *wretched man that I am!*	My (property) *of* (me) *the wretched!* [τὰ ἐμὰ τοῦ κακοδαίμονος.]
50. What misery!	The misery (in the *gen.*).
51. (§ 25.) Who *in the world . . ?*	Who ever? (τίς ποτε;)
52. To be nearly related to.	To be near to a person (*in respect*) of family.
53. (§ 26.) You shall not do it *with impunity*.	You shall not do it *rejoicing* (χαίρων).
54. I would not have done it at all (132).	I would not have done it *the beginning* (ἀρχήν or τὴν ἀρχήν).
55. (§ 28.) It is *the part of* a wise man.	It is of a wise man.
56. It is not a thing *that every body can do*.	It is not every man's (παντός).

[c] As in the *consequence* of the fourth form of conditional propositions. **79, *d*.**

[d] The '*work*' is to be in the case governed by the verb from which the verbal is derived.

ENGLISH.	GREEK.
It is not every one that can do this.	It is not *every man's* to do this.
57. To be one's own master.	*ἑαυτοῦ εἶναι.*
58. (§ 29.) More powerful *than ever.*	More powerful *himself*[a] *than himself* (*αὐτὸς αὐτοῦ*).
59. Afflictions *too great for* tears.	Afflictions greater *than in-proportion-to* (*ἢ κατά*) tears.
Of superhuman size	Greater *than according-to* man (*ἢ κατ' ἄνθρωπον*).
More than could have been expected from the small number of the killed.	More *than in-proportion-to* the dead (*ἢ κατὰ τοὺς νεκρούς*).
60. *Too young* to know, &c.	Younger *than so as* to know (*ἢ ὥστε*).
61. (§ 30.) With more haste than prudence.	More-hastily than more-prudently.
Hastily rather than prudently.	
More hastily than prudently.	
62. The greatest } *possible.*	*ὡς* or *ὅτι* with superlat.
As great *as* }	
——— *as he could.*	
As many as he *possibly could.*	As-many as he could most (*ὅσους ἠδύναντο πλείστους*).
63. *If any other* man can do it, you can.	You, *if any other man* (*εἴ τις καὶ ἄλλος*), can do it.
If *any man* is temperate, *it is you.*	You, *if any other man*, are temperate.
64. I have injured you *more than any other individual has.*	I *one man* have injured you *the most* (*πλεῖστα εἷς ἀνήρ σε ἔβλαψα*).
65. (§ 31.) To charge a man *with a* crime.	To charge (*ἐγκαλεῖν*) a crime to a man.
66. (§ 35.) If it is agreeable to you.	If it is to *you wishing* it (*εἰ σοι βουλομένῳ ἐστί*).
If you are willing.	
67. And that too . . .	*καὶ ταῦτα.*
68. For the present at least.	*τό γε νῦν εἶναι.*
As far as *they* are concerned.	*τὸ ἐπὶ τούτοις εἶναι.*
69. (§ 36.) I offer myself *to be interrogated.*	I offer myself *to interrogate.*
70. (§ 37.) It was done *that* robbers *might not commit depredations*, &c.	It was done *τοῦ μὴ λῃστὰς κακουργεῖν*, &c.
71. Nothing was done *because he* was not here.	Nothing was done *διὰ τὸ ἐκεῖνον μὴ παρεῖναι.*
72. He said that *he* was in a hurry.	He said to be in a hurry (*pron.* omitted).
73. (§ 40.) He is *evidently* hurt.	He is evident (*δῆλος*) being hurt.
I am conscious of thinking so.	I am conscious (*σύνοιδα*) to myself
——— that I think so.	*thinking so* (nom. *or* dat.).

[a] Of course '*themselves than themselves*,' when more than one are spoken of.

ENGLISH.	GREEK.
74. I know / — remember / — rejoice / — am aware } that I have done it.	I know / — remember / — rejoice / — am aware } having done it (*part.*).
I am ashamed / I repent } of having done it.	I am ashamed having done it.
	It repenteth to-me having done it.
Know that you will be punished.	Know about-to-give (*acc.*) punishment.
I perceived *that he thought*, &c.	I perceived him thinking, &c.
He will not cease *to do* it.	He will not cease *doing* it (*part.*).
75. He knew that the son he had begotten was mortal.	He knew having begotten (*nom.*) a mortal son.
76. (§ 41.) I did it *unconsciously*. / ——— *unknown to myself*. }	I was concealed-from (ἔλαθον) myself, doing it (*nom.*).
I did it *without being seen*, or *discovered; secretly*.	I was concealed (ἔλαθον) doing it.
	(or) I did it *being unobserved* (λαθών).
77. I arrived *first* (or *before them*).	I having arrived *anticipated* them (ἔφθην, or ἔφθην αὐτούς).
You cannot do it *too soon*.	Doing it, you will not anticipate (οὐκ ἂν φθάνοις).
Will you not do it *directly?*	οὐκ ἂν φθάνοις ποιῶν;
78. He held his tongue, *as supposing* that all knew.	He held his tongue, as (ὡς) all men knowing (*acc.* or *gen.*) it.
79. (§ 43.) You act strangely *in giving* us, &c.	You do a strange thing, *who* give us, &c.
80. They pronounced her happy, &c. *in having such* children.	They pronounced her happy, &c. *what children she had.* (253, *b.*)
They have arms *to defend* themselves with.	They have arms *with which they will defend* themselves.
81. First of all (259).	First among the (ἐν τοῖς πρῶτος—πρώτη, πρῶτοι, &c.).
82. (§ 44.) From *some* of the cities.	From the cities *there is which*.
	['which' in same case as 'cities.']
Somewhere.	There is where.
Sometimes.	There is when.
83. I feel thankful to you *for coming*.	I know you gratitude, *for what* (ἀνθ' ὧν) you came.
84. They destroyed *every* thing of value.	They destroyed *if* there was *any thing* of value (εἴ τι, &c.)
85. (§ 45.) Such a man as you.	ὁ οἷος σὺ ἀνήρ.
(Of) such a man as you are.	οἷον σοῦ ἀνδρός, &c.
For men like us . . .	τοῖς οἵοις (*or* οἵοις περ) ἡμῖν.
To make *astonishing progress*.	To advance θαυμαστὸν ὅσον.
Surprisingly miserable.	θαυμασίως ὡς ἄθλιος.
86. (§ 46.) There was nobody whom he did not answer. / He answered every body. }	*Nobody whom he did not* answer.
	['*nobody*' under the government of '*answered*:' ὅστις, *who*.]
87. Especially.	Both otherwise and also (ἄλλως τε καί).
As fast as they could.	As they had of speed.

	English.	Greek.
88.	(§ 47.) I am able.	οἷός τέ εἰμι.
	It is possible.	οἷόν τέ ἐστι.
	Are *adapted for* cutting.	Are *such* as to cut.
	Am *of a character* to . . .	Am *such* as to . . .
89.	Eighteen.	Twenty wanting two (230, *d.*).
90.	Far from it.	πολλοῦ δεῖν.
	Am / Is to be.	μέλλω / μέλλει γενέσθαι (when 'am to be' = 'am *intended* to be').
91.	(§ 48.) *Be sure* to be . . .	That (ὅπως) you shall be ['*see*' understood].
	Take care *to do* it.	Take care how (ὅπως) you shall do it.
92.	(§ 49.) I fear that I shall.	I fear μή . . . (subj. *or* fut. indic.)
	—— not.	—— μὴ οὐ . . .
93.	What prevents us from . . . ?	τί ἐμποδὼν μὴ οὐχί . . ; with *inf.*
	To prevent them *from coming*.	To prevent them μὴ ἐλθεῖν.
94.	(§ 50.) I had a narrow escape from death.	I came παρὰ μικρόν to die.
	I had a narrow escape.	I escaped by a little (παρ' ὀλίγον).
95.	(§ 51.) Immediately on his arrival.	Immediately having arrived (εὐθὺς ἥκων).
	As soon as we are born. / From our very birth.	Immediately being born (εὐθὺς γενόμενοι).
96.	(§ 52.) *What possesses you* to do this?	Having suffered what, do you do this? (τί παθών;)
	What induces you to do this?	Having learnt what, do you do this? (τί μαθών;)
97.	(319.) To be wholly wrapt up in this.	πρὸς τοῦτῳ ὅλος εἶναι.
98.	(1) To be consistent with. —— like. —— characteristic of.	εἶναι πρός τινος.
	(2) To be on a man's side.	
	(3) To make for a man. — be for a man's interest. —— good for a man.	
99.	By what conduct.	Doing what.
	With what view.	Wishing what.
100.	(§ 57.) He *went* and gave (when used contemptuously or indignantly).	He φέρων gave.

QUESTIONS ON THE SYNTAX.

[Words in SMALL CAPITALS are to be translated into Greek.]

§ 1.—1. What is the difference between the *imperf.* and the *aor.?* [The Aorist is used of *single* and *definite* (often *momentary*) actions, without any reference to their *duration;* the Imperfect, of *continued* and *repeated* ones.] 2. What English tense does the *aor.* most nearly answer to? [Our *perfect indefinite* (the perf. formed by *inflection*).] 3. Is the *aor.* ever used for the *perf.?* [Yes†, when the connexion of the past with the present is obvious from the context.] 4. Where is a governed *gen.* often placed? [Between an article and its noun.] 5. How do you construe οἱ πράττοντες? [*Those who do.*] 6. To what is the *artic.* with a *participle* equivalent? [To a personal or demonstrative pronoun with a relative sentence.]

§ 2—7. Do proper names ever take the *art.?* [Yes.] 8. When? [When they are the names of persons *recently mentioned*, or otherwise *well known*.] 9. When is a proper name generally *without the art.?* [When it is followed by a *description* which has the article.] 10. Is there an indef. art. in Greek? [No.] 11. By what pron. may '*a*' sometimes be translated? [By τίς.] 12. When? [When we might substitute '*a certain*' for '*a*.'] 13. Which generally *has* the art., the *subject* or the *predicate* (i. e. the *nom. before* or the nom. *after* the verb)? [The *subject*.]

§ 3.—14. YOUR SLAVE. [ὁ σὸς δοῦλος.] 15. Is the *art.* ever equivalent to a possessive pron.? [Yes, when it is quite obvious *whose* the thing in question is.] 16. When must the pronouns be used? [Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's).] 17. When an *adj. without the article* stands *before* the art. of the substantive, *from what* does it distinguish that substantive? [*From itself* under other circumstances.] *a*) Is there any *other* position in which it has the same meaning? [Yes: when it *immediately follows* the art. and substantive: as χαρίζεσθαι τοῖς πολίταις ἀγαθοῖς, i. e. *if they are good*, &c.] 18. MY FRIEND AND MY FATHER'S. [ὁ ἐμὸς πατὴρ, καὶ ὁ τοῦ φίλου.]

§ 4.—19. THE SON OF PHILIP. [ὁ Φιλίππου: υἱός, *son*, understood.] 20. INTO PHILIP'S COUNTRY. [εἰς τὴν Φιλίππου: χώραν, *country*, understood.] 21. How does it happen that the article often stands alone? [In consequence of the omission of a *noun* or *participle*.]

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† And even for the pluperfect.

§ 5.—22. What is often equivalent to an adjective? [An adverb, when it is preceded by the article.] 23. THE MEN OF OLD. [οἱ πάλαι, the *long ago* men.]

§ 6.—24. How did the Greeks express 'she has *a* very beautiful head?' [She has *the* head very beautiful.] 25. Distinguish between τὸ καλόν and τὰ καλά. [τὸ καλόν, is: '*the beautiful*,' '*the honorable*,' in the *abstract*; beauty. τὰ καλά, are: *beautiful* (or *honorable*) *things*; *whatever things are beautiful*; *what is beautiful*; or simply, *beautiful things*.] 26. How is the first *pers. pl.* of the *subj.* often used? [In exhortations.] 27. What is '*not*' in an exhortation of this kind? [μή.] 28. How may the *infin.* become (virtually) a declinable substantive? [By being used with the article.] 29. Do *abstract nouns* † and *names* of *materials* generally take the *art.*? [Yes.] 30. When does a noun (whether *sing.* or *plur.*) always take the *art.*? [When a *whole class*, or *any* individual of that class, is meant.]

§ 7.—31. ὁ μέν—ὁ δέ:—οἱ μέν—οἱ δέ. [(*this—that*; *the one—the other*) (*these—those*; *some—others*.)] 32. How does ὁ δέ stand *once* in a narrative? [For *but* or *and he* or *it*: the article being here *a pronoun*.] 33. How καὶ ὅς? [For '*and he*:' but only when the reference is to a *person*.] 34. When is αὐτός '*self*'? [αὐτός is '*self*,' when it stands in the *nom. without a substantive*, or in *any case with one*; provided, that is, it does not *follow the article*.] 35. When is it *him*, *her*, *it*, &c.? [αὐτός is *him*, *her*, *it*, &c. in an oblique case without a substantive.] 36. When is αὐτός *same*? [ὁ αὐτός is '*the same*.'] 37. Does αὐτός standing alone in an oblique case, ever mean *self*? [Yes, when it is *the first word* of the sentence.]

§ 8.—38. Does a noun with οὗτος, ὅδε, ἐκεῖνος, take the *art.* or not? [Yes.] 39. Where does the *pron.* stand? [Either *before* the article, or *after* the noun.] 40. What does πᾶς *in the sing.* mean without the *art.*? ['*each*,' '*every*.'] What with the *art.*? ['*the whole*:' '*all*.']

§ 9.—41. In the reflexive pronouns (ἐμαυτοῦ, &c.) is the αὐτός emphatic? [No.] 42. How must *thyself* (in *acc.*) be translated when it is emphatic? [αὐτός must precede the pronoun, αὐτὸν σέ, &c.] 43. How do you translate '*own*' when it is emphatic? [By the genitive of the reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ.]—how *his*, *theirs*, &c.? [By the gen. of αὐτός.] 44. Does ἑαυτοῦ ever stand in a dependent sentence for the *nom.* of the principal one? [Yes.] 45. What pronouns are often used instead of a case of ἑαυτοῦ, to express, in a dependent clause, the subject of the principal sentence? [The simple αὐτόν, or ἕ (οὗ, οἱ, σφεῖς, σφᾶς, &c.).] 46. Is οὗ ever *simply reflexive* in Attic prose? [No ‡.] 47. To what Attic prose-writer are the forms, οὗ, ἕ confined? [To Plato.]

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† But: "the names of the *arts and sciences*, of the *virtues* and *vices*, often omit the article, even when they occur in a definite relation, since, as well-known appellatives, they have come to be considered as proper names." *Kühner*.

‡ That is, οὗ, ἕ, &c. is not used by prose-writers in a principal sentence, to *express the* subject of such sentence: its place is in a dependent or accessory *clause, to express* the subject of the principal clause.

§ 10.—48. How is the *neut. plur.* of an adjective, standing without a noun, generally translated into English? [By the singular.] 49. How is the *neut. art.* with a *gen. case*, used? [To denote any thing that *relates to*, or *proceeds from*, the thing in question.] 50. How are *neut.* adjectives often used? [*Adverbially.*] 51. When is the *neut. singular* generally used *adverbially?* [When the adj. is of the *comparative* degree.] 52. When the *neut. plur.?* [When the adjective is of the superlative degree.] 53. Does a predicative adjective ever *not agree* in gender with the substantive it refers to? [Yes; when the assertion is made of a class or general notion; not of a particular thing.] 54. In what gender do πολύς (πλείων, πλεῖστος) and ἥμισυς stand, when followed by a *genitive?* [In the gender of the *genitive* that follows them.]

§ 11.—55. In what number does the verb generally stand, when the nom. is a *neut. plur.?* [In the *singular.*] 56. What exception is there? [When *persons* or *living creatures* are spoken of.] 57. Mention some predicates with which the *copula* is very often omitted.

(ἄξιος and χαλεπόν, θέμις, ὥρα, φρονοῦδος, ἀνάγκη, ῥᾴδιον, and δυνατός (with its opposite word), and ἑτοῖμος.)

§ 12.—58. Do the moods of the *aor.* refer to *past time?* [No.] 59. How do the moods of the *aor.* differ from the moods of the *present?* [The moods of the aorist express *single*, *definite* actions, not contemplated as *continuing;* those of the present contemplate them as *continuing.*] 60. Does the *part.* of the *aor.* refer to *past* time? [Yes.] 61. Are the moods of the *aor.* construed by the *pres.* in English? [Very often.] *a*) When are the subjunctive and optative of the aorist construed by *have* —? [After *conditional* particles, and *when*, *until*, *whoever*, &c., which are often *virtually* conditional.] *b*) Does the *aorist infin.* ever mark a *completed* action? [Yes.] *c*) Give an example. [ἄνευ τοῦ γίγνεσθαι γενέσθαι ἀδύνατον, *Pl.*] 62. When μή *forbids*, what moods does it take? [μή, when it *forbids*, takes the imperative of the present, the subjunctive of the aorist.] 63. What is the difference between μή with *imperat. pres.* and μή with the *subj. aor.?* [With the *subj. aor.* a *definite single act* is forbidden; with *imper. pres.* a *course* of *action*. The *imperat.*, therefore, often forbids a man to go on with *what he has already begun.*] 64. Of what tense is the *optative* the regular attendant? [*The* optative *is the regular attendant of the historical tenses*†.] 65. What mood is the *subj.* after a *pres.* or *fut.* turned into, when instead of the *pres.* or *fut.* an *historical tense* is used? [The *optative.*] 66. When do the particles and pronouns, which go with the *indicative* in *direct* narration, take the *optative?* [The particles and pronouns, which go with the indicative in *direct*, take the optative *in oblique narration* ‡.]

§ 13.—67. How is an assertion modified by the use of ἄν, or in *Epic* poetry κέ, κέν? [ἄν gives an expression of *contingency* and *mere possibility* to the assertion.] 68. What is the principal use of ἄν? [The *principal*

† *Or:* 'Historicum sequitur tempus modus optativus.'

‡ This is the *general* rule: but the indicative is very frequently used in oblique narration; and the subjunctive not uncommonly.

use of ἄν is in the *conclusion* of a hypothetical sentence.] 69. When ἄν stands in a sentence which is not *hypothetical*, to what does it often refer? [To an *implied condition*.] 70. What particles are formed by the addition of ἄν to εἰ, ὅτε, ἐπειδή? [ἐάν, ἤν, ἄν,—ὅταν, ἐπειδ᾽ ἄν.] 71. How is ἄν, = εἰ ἄν, distinguished from the simple ἄν? [ἄν = ἐάν, εἰ ἄν, *regularly* begins the sentence.] 72. What are the *two* meanings of εἰ? [εἰ is '*if*:' but like our '*if*,' it is often used for '*whether*.']

Hypothetical Propositions.

73. (1) How is *possibility* without any expression of *uncertainty* expressed? [εἰ with *indic.* in both clauses †.]

74. (2) How is *uncertainty* with the prospect of *decision* expressed? [By ἐάν with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause †.]

75. (3) How is *uncertainty* expressed, when there is no such accessory notion (as the prospect of *decision*)? [By εἰ with the *optative* in the conditional clause, and ἄν with the optative in the consequent clause.]

76. (4) How is *impossibility*, or belief that the thing *is not so*, expressed? [εἰ with *imperfect* or *aorist indic.* in the conditional clause; ἄν with *imperf.* or *aorist indic.* in the consequent clause.] 77. When is the *imperfect* used in this form of proposition? [For *present* time; and also for conditions and consequences that, though they refer to *past time*, are to be represented as *having duration*.] 78. Can the *condition* refer to *past* time, the *consequence* to *present*? [Yes.] 79. Which clause has ἄν, the *conditional* or the *consequent* clause? [The consequent clause.]

§ 14.—80. To what is the *optat.* with ἄν equivalent? [The optative with ἄν is equivalent to our *infin.* with *may*, *might*, *would*, *should*, &c.] 81. By what may the *optat.* with ἄν often be translated? [The optative with ἄν is often translated by the *future*.] 82. What force does ἄν give to the *infin.* and *participle*? [The same force that it gives to the *optative*.] 83. To what then is an infinitive with ἄν nearly equivalent? [To an *infinitive future*.] 84. After what verbs is the future frequently so expressed? [After verbs of *hoping*, *thinking*, *trusting*, *praying*, *knowing*, *confessing*, &c., when a *condition* is *expressed* or *implied*.]

§ 15.—85. What mood do the compounds of ἄν ‡, and *relatives* with ἄν *regularly* take? [The *subjunctive*.] 86. What change takes place, if *any*, when these compounds or relatives with ἄν come into connexion with *past* time, or stand in *oblique* narration? [They either remain unchanged, or the simple words—εἰ, ὅτε, ἐπειδή: ὅς, ὅστις, ὅσος, &c.—take their place with the *optative*.] 87. To what Latin tense does the *aor. subjunct.* answer, when it stands with the *compounds of* ἄν, or with *relatives* and ἄν? [To the Latin *future perfect*, *futurum exactum*.]

§ 16.—88. How is what *often happened*, in *past* time, expressed? [By the *optative*.] *a*) Does the *optative* itself express this notion of *indefinit-*

† The consequent clause may have the *Imperative*.

‡ That is, ἐάν, ὅταν, ἐπειδάν, &c.

frequency? [No: the *frequency* is expressed by the *principal* verb. which is often an *imperfect.*] 89. What mood and particles would be used to express this sort of *indefinite frequency* for *pres.* or *fut.* time? [The relatives with ἄν and compounds of ἄν.] 90. What force does ἄν thus give to ὅς and other relatives? [The force of our *—ever, —soever.*]

§ 17.—91. What mood is used in *doubting* questions? [The subjunctive, then called 'the *deliberative* subjunctive.'] 92. After what verbs is it sometimes thus used? [After βούλει; θέλεις; οὐκ ἔχω or οἶδα, ἀπορῶ, ἐρωτῶ, ζητῶ.]

§ 18.—93. When conditional propositions depend on another verb, in what mood will the consequent clause stand? [In the *infinitive.*] 94. What will stand in a *dependent* consequent clause for ποιήσω? [ποιήσειν.]—for ποιοῖμ' ἄν, ἐποίουν ἄν? [ποιεῖν ἄν.]—for ποιήσαιμ' ἄν, ἐποίησα ἄν? [ποιῆσαι ἄν.]—for πεποιήκοιμ' ἄν, ἐπεποιήκειν ἄν? [πεποιηκέναι ἄν.]

§ 19.—95. Does οὐ or μή deny independently and directly? [οὐ.] 96. When should *not* be translated by μή? [Μή is used in *prohibitions;* with *conditional* particles; and particles expressing *intention* or *purpose.*] 97. When do ὅτε, ὁπότε, take μή? [When '*when*' implies a condition.] 98. Is οὐ or μή used after ὅτι, ὡς, ἐπεί, ἐπειδή? [οὐ.] 99. Is οὐ or μή used (*generally*) to express the opinions of *another* person in oblique narration? [οὐ.] 100. How should you determine whether οὐδείς, οὐδέ, &c. are to be used, or μηδείς, μηδέ? [Wherever '*not*' would be translated by μή, we must use not οὐδείς, οὐδέ, &c., but μηδείς, μηδέ, &c.] 101. How must *indefinite* adverbs and pronouns generally be translated into Greek in *negative* propositions? [By the corresponding *negative* forms †.]

§ 20.—102. Are the verbals in τέος *act.* or *pass.*? [*Passive.*] 103. What case of the *agent* do they govern? [The *dative.*] 104. What case of the object? [The same case as the verbs from which they come.] 105. To what are these verbals in τέος equivalent, when they stand in the *neut.* with the agent, in the *dat.*, omitted? [To the participle in *dus* used in the same way.] 106. When may they be used in *agreement* with the object? [When formed from transitive verbs.] 107. Express "YOU SHOULD CULTIVATE VIRTUE," in two ways, with ἀσκητέος and ἀρετή. [ἀσκητέον ἐστί σοι τὴν ἀρετήν, *or* ἀσκητέα ἐστί σοι ἡ ἀρετή.] 108. What peculiarities are there in Attic Greek with respect to the use of these verbals? [The *neut. plur.* is used as well as the *neut. sing.* The *agent* is sometimes put in the accus. as well as the object.] 109. Construe πειστέον ἐστὶν αὐτῷ, and πειστέον ἐστὶν αὐτόν. [πειστέον ἐστὶν αὐτόν, *we must persuade him.* πειστέον ἐστὶν αὐτῷ, *we must obey him.*]

§ 21.—110. What verbs govern two accusatives? [Verbs of *taking away from, teaching, concealing, asking, putting on* or *off*, take two accusatives.]

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† Thus for *either—or; any where, at any time, any thing,* we must use *neither —nor; no where; never; nothing,* &c.

§ 22.—111. What case does the *acc. after* the *active* verb become, when the *act.* verb is turned into the *passive?* [The *nom.*] 112. When the *act.* verb governs two *accusatives*, may either of them (and if so, which?) remain after the *pass.* verb? [The acc. of the *person* becomes the *nom.*; that of the *thing* continues to be the object of the passive verb, as in Latin.] 113. May the *dat.* of the *act.* become the *nom.* of the *passive?* [Yes; sometimes.] 114. Will the *acc.* after the *act.* then remain as the *acc.* after the passive? [Yes.] 115. Construe (ἐγὼ) πεπίστευμαι τοῦτο. [I am entrusted *with* this: *or*, I have had this entrusted to me.] 116. Do *intrans.* verbs ever take an *acc.?* and, if so, when? [Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and sometimes of one that *restricts* the general notion of the verb to a particular instance.]

§ 23.—117. Does the *acc.* ever follow an *adj.?* [Yes.] 118. What *prepos.* might be *supposed* omitted? [κατά, *as to.*] 119. What *acc.* is sometimes found with verbs that do not properly govern the *acc.?* [The accus. of a *neut. pronoun.*] 120. How is the *duration of time* expressed? [By the accusative.] 121. How is the *distance* of one place from another expressed? [By the accusative.]

§ 24.—122. What case do *partitives*, &c. govern? [Partitives, numerals, superlatives, &c. govern the genitive.] 123. What case do adverbs of *time* and *place* govern? [The genitive.] 124. What case expresses the *material* out of which a thing is made, and such other *properties, circumstances*, &c. as *we* should *express* by '*of*'? [The genitive.] 125. Can '*once a day*' be translated literally? [No: it must be, '*once the* day.'] 126. How does the *gen.* stand after *possessive* pronouns? [In a kind of apposition to the personal pronoun implied.] 127. How does the *gen.* stand *alone*, or after *interjections?* [The gen. is used alone, or after interjections, as an *exclamation.*]

§ 25.—128. What case do verbal adjectives, in ικος, &c., with a *trans.* meaning, govern? [The genitive.] 129. What case do verbs relating to *plenty, want, value*, &c. govern? [The genitive.] 130. What cases do verbs relating to the *senses* govern? [The genitive.] 131. What exception is there? [Verbs that denote *sight*, which take the acc.] 132. By what *prepos.*, understood, might the *gen.* sometimes be supposed to be governed? [By ἕνεκα, *on account of.*] 133. After what verbs does the gen. frequently stand in this way? [After words compounded with a *privative.*]

§ 26.—134. Mention two large classes of verbs that govern the gen. [Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating* or *departing from*, &c. govern the *gen.* Most verbs that express *remembering* or *forgetting*; *caring for* or *despising*; *sparing*; *aiming at* or *desiring*; *ruling over* or *excelling*; *accusing of* or *condemning*, &c. govern the *genitive*; but not without many exceptions.]

§ 27.—135. What case does καταγιγνώσκω (*condemn*) take of the *charge* or *punishment?* and what case of the *person?* [καταγιγνώσκω has *accus.* of the *charge* or *punishment*; *gen.* of *person.*] 136. May we say, τοῦτο κατηγορεῖται αὐτοῦ, *this is laid to his charge?* [Yes.]

§ 28.—137. In what case does the *price* or *value* stand? [The *price* or value is put in the *genitive.*] 138. In what case is the thing *for which* we

exchange another, put? [The thing *for which* we exchange another is put in the *genitive.*] 139. What case of a noun of *time* answers to *when?* and what to *since* or *within* such a time? [The gen.] 140. In what case is the part *by which* a person is *led, got hold of,* &c., put? [The *gen.* expresses the part *by which* a person *leads, takes,* or *gets hold of* any thing.]

§ 29.—141. In what case is the thing *with which another is compared,* put when ἤ, *than,* is omitted? [In the genitive.] 142. How is '*greater than ever*' expressed? [By using αὐτός before the *gen.* of the reflexive pronoun.] 143. How is '*too great*' expressed? [*Too great,* &c. is expressed by the *comparative* with ἤ κατά before a *substantive;* ἤ ὥστε before a *verb* in the *infinitive.*] 144. STILL GREATER: MUCH GREATER? [ἔτι μείζων: πολλῷ μείζων.]

§ 30.—145. How are two comparatives, joined together by ἤ, to be translated? [By *more than* or *rather than,* with the *positive.*] 146. By what words are superlatives strengthened? [By ὡς, ὅτι, ὅπως, ἤ, &c.] 147. What force have εἴ τις καὶ ἄλλος, *si quis alius,* and εἷς ἀνήρ, *unus omnium maxime?* [The force of superlatives.] 148. What case do περιττός, and adjectives in -πλάσιος, govern? [The genitive.]

§ 31.—149. What does the *dat.* express? [The person *to* or *for* whom a thing is done.] 150. What words does it follow? [Words that express *union* or *coming together,* and those that express *likeness* or *identity.*] 151. In what case is the instrument, &c. put? [The *instrument,* the *manner,* and the *cause,* are put in the *dative.*] 152. In what case is the *definite* time *when* put? [In the dative.] 153. Does the *dat.* ever express the *agent?* [Yes.] 154. After what words is this most common? [After the *perfect pass.* and *verbals* in τέος, τός.] 155. What case do verbs of *reproaching* take besides a *dat.* of the *person?* [Verbs of *reproaching,* &c. take *acc.* of the *thing,* as well as dat. of person, especially when it is a *neut. pronoun.*]

§ 32.—156. What does the *middle* voice denote? [That the agent does the action *upon himself;* or *for his own advantage;* or that he *gets* it *done* for his own advantage.] 157. What are the tenses that have the *middle* meaning when the verb has it at all? [*Pres., imperf., perf.,* and *pluperf.* of the *passive form;* and the futures and aorists mid.] 158. Has the *aor.* 1 of the *pass.* form ever a *mid.* meaning? [Yes.]

§ 33.—159. What verbs of the middle form must be considered simply as deponents? [Middle forms, of which there is *no active.*] 160. Mention some *aor.* 1 *pass.* with *mid.* meaning. [κατεκλίθην(ι), ἀπηλλάγην, ἐπεραιώθην, ἐφοβήθην, ἐκοιμήθην, ἠσκήθην.] 161. Mention some fut. 1 *mid.* with *pass.* meaning. [ὠφελήσομαι, ὁμολογήσομαι, φυλάξομαι, θρέψομαι.] 162. How is '*by*,' to express the *agent* after the *pass. verb,* translated? [By ὑπό, with *gen.;* also by παρά and πρός with *gen.*]

§ 34.—163. What signification does the *perf.* 2 (commonly called *perf. mid.*) prefer? [The *intrans.* signif.] 164. Has it ever the *pure reflexive* meaning of the middle? [No.]

§ 35.—165. What does the *fut.* 3 express? [A *future* action *continuing* in its *effects.*] 166. What notions does it express *besides* that of a *future action*

continuing in its effects? [The *speedy completion* of an action, or the *certainty of its completion.*] 167. What verbs have the *fut.* 3 for their regular future? [Those perfects that are equivalent to a *present* with a new meaning: *e. g.* μέμνημαι, κέκτημαι.] 168. What answers to the *fut.* 3 in the *active* voice? [ἴσομαι with *perf. participle.*] 169. What is *generally* preferred to the *opt.* and *subj.* of the *perf.*? [The *perf. part.* with εἴην or ὦ.] 170. In what verbs is the *imperat. perf.* principally used? [In those verbs whose perfects have the meaning of a present: μέμνησο, &c.] 171. What does the 3 *pers. imperat.* of the *perf. pass.* express? [It is a strong expression for *let it be done*, &c.] 172. How is a *wish* expressed in Greek? [εἴθε with the optative—the optative alone—or ὤφελον †, ες, ε (*alone*, or with εἴθε, εἰ, γάρ or ὡς), followed by the infinitive.] 173. What *mood* and *tense* are used with εἴθε or εἰ γάρ, if the wish *has not been*, and now *cannot be, realized?* [The *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers *is past* or *present.*]

§ 36.—174. Mention a use of the infinitive that the Greek and English *have*, but the Latin has *not*. [It is used to express the *purpose.*] 175. What does the particle ὥστε express? [A *consequence.*] 176. How is *so—as to* expressed? [*So—as to*; ὥστε with *infinitive.*] 177. How is *so—that* expressed? [*So—that*; ὥστε with *infinitive* or *indicative.*]

§ 37.—178. What does the infin. with the *gen.* of the *article* express? [The infinitive with the *gen.* of the article sometimes denotes a *motive* or *purpose.*] 179. When the *infin.* has a *subject* of its own, in what case does it *regularly* stand? [In the accusative.] 180. What *prepos.* with the *infin.* is equivalent to a sentence introduced by *because?* [διά.] 181. When is the subject of the infinitive generally not expressed? [When the subject of the infinitive belongs to, and is expressed with, the former verb.] 182. When the subject of the *infin.* is omitted, because expressed with the former verb, in what case is the noun *after* the *infin.* generally put? [In the same case that the subject of the infinitive stands in *in the other clause.*] 183. What is this construction called? [*Attraction.*]

§ 38.—184. May *attraction* take place when the infin. is introduced by the *art.* or ὥστε? [Yes.]

§ 39.—185. What kind of sentences may often be translated into Greek by a *participle?* [Relative sentences, and sentences introduced by *when, after, if, since, because, although*, &c.] 186. How may the English *participial substantive* under the government of a preposition, often be translated? [By a participle in agreement.] 187. How may *the first* of two verbs connected by *and*, often be translated into *Greek?* [By a participle.]

§ 40.—188. What participle often expresses a *purpose?* [The participle of the *future* often expresses a *purpose.*] 189. Mention some verbs that take the participle where *we* should use the *infin.*, a *participial substantive*, or '*that.*' [Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation* or *continuance*, &c. take the par-

ticiple, where *we* should use the *infinitive* mood, the *participial substantive*, or '*that.*']

41.—190. By what are φθάνω, *come*, or *get before*, and λανθάνω, *am concealed*, generally construed? [By *adverbs.*] 191. Mention the adverbs, and phrases by which λανθάνω may be construed. [*Without knowing it; unconsciously, unknown to myself; without being observed; secretly; without being seen* or *discovered.*] 192. How may λαθών be construed? [By *secretly, without being observed, seen*, &c.] 193. How φθάσας or ἀνύσας? [*Quickly; at once, immediately.*] 194. When φθάνω and λανθάνω are translated by adverbs, how must the participles with which they are connected, be translated? [By verbs.]

(*Genitive Absolute, &c.*)

42.—195. Which case is put *absolutely* in Greek? [The genitive.] 196. What does the participle, put *absolutely*, express? [The *time*, or generally any such relation to the principal sentence, as *we* should express by *when, after, since, as, because, though, if*, &c.] 197. In what *case* do the participles of impersonal verbs stand *absolutely?* [In the *accusative;* of course without a *subst.*, and in the neuter gender.] 198. When the *time* relates to a *person* (e. g. to his *reign*, the *time of his flourishing*, &c.), what construction is used instead of the *gen.* absolute? [ἐπί is then generally expressed.] 199. How is a *motive*, which is attributed to *another* person, generally expressed? [By the particle ὡς with the *gen.* or *acc.* absolute.]

(*The Relative.*)

43.—200. What does the relative often introduce? [A *cause, ground, motive*, or *design* of what is stated.] 201. What use of the relative is less common in Greek than Latin? [That of merely *connecting* a sentence with the one before it.] 202. In which clause is the *antecedent* often expressed? [In the relative clause.] 203. Where does the relat. clause often stand, when this is the case? [Before the principal clause.] 204. With what does the relative often agree in case? [With the antecedent in the principal clause.] 205. What is this called? [*Attraction of the Relative.*] 206. When the relative is *attracted*, where is the antecedent often placed? [In the relative clause, but in the case in which it would stand in the principal clause.]

44.—207. In such a sentence as "the fear, *which* we call *bashfulness*," should *which* agree with *fear* or with *bashfulness?* [With *bashfulness.*] 208. Explain ἔστιν οἵ. [It is equivalent to ἔνιοι, *some*, and may be declined throughout.] 209. What is the Greek for *sometimes?* [ἔστιν ὅτε.]—*somewhere?* [ἔστιν ὅπου.] 210. What is the English of ἐφ' ᾧ or ἐφ' ᾧτε? [*On condition* that.]—of ἀνθ' ὧν? [*Because, for.*]—of εἴ τις? [*Whosoever; εἴ τι, whatsoever.*] 211. By what parts of the verb is ἐφ' ᾧ or ᾧτε followed? [By the *future indic.* or the *infin.*]

§ 45.—212. Give the English of *τοῦ οἵου σοῦ ἀνδρός*. [*Of such a man as you.*] 213. How may this construction be explained? [*ἀνδρὸς τοιούτου, οἷο σὺ εἶ.*] 214. What words does ὅσος follow, when it has the meaning of *very?* [Such words as *θαυμασστός, πλεῖστος, ἀφθονος*, &c.]

§ 46.—215. What is the construction of *οὐδεὶς ὅστις οὐ?* [The declinable words are put under the immediate government of the verb.]

§ 47.—216. What tenses follow *μέλλω* in the *infin.?* [The *future, present*, or *aorist.*] 217. Which infin. is the *most common* after *μέλλω*, and which the least? [The *future infin.* is the *most*; the *aorist*, the *least* common.]

§ 48.—218. What *mood* or *tense* follows *ὅπως*, when it relates to the future? [The *subj.* or the *future indic.*] 219. May it retain them in connexion with past time? [Yes.] 220. Is the verb on which *ὅπως*, &c. depends, ever omitted? [Yes: the construction is equivalent to an *energetic imperative*:—*ὅρα* or *ὁρᾶτε* may be supplied.] 221. With what *mood* or *tense* is *οὐ μή* used? [With the *fut. indic.* or *aor. subj.*] 222. In what sense? [As an emphatic *prohibition* or *denial.*] 223. According to Dawes, what *aorists* were *not* used in the *subj.* with *ὅπως* and *οὐ μή?* [The subjunctive of the *aor.* 1 *act.* and *mid.*] 224. Is this rule correct? [No.] 225. What is Buttmann's opinion? [That the *subj.* of the *aor.* 2 was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used *in preference* to the *subj.* of the *aor.* 1.]

§ 49.—226. How is *μή* used after expressions of *fear*, &c.? [With the *subjunctive* or *indic.*] 227. When is the *indic.* with *μή* used in expressions of *fear?* [When the speaker wishes to intimate his conviction that the *thing feared*, &c. *has* or *will really* come to pass.] 228. How does it happen that *μὴ οὐ* sometimes stands with a verb in the subjunctive, but *without* a preceding verb? [The notion of *fear* is often omitted before *μὴ οὐ*, the verb being then generally in the *subj.*] 229. After what kind of expressions is *μὴ οὐ* used with the infin.? [After many negative expressions †.] 230. Is it ever used with the participle or infin.? and, if so, when? [*μὴ οὐ* is sometimes used with the participle and with *ὥστε* and *infin.*, after negative expressions.]

§ 50.—231. When is *μή* used with *relative* sentences, *participles, adjectives*, &c.? [Whenever the negative does not *directly* and *simply* deny an assertion with respect to some *particular mentioned* person or thing.] 232. Does the *infin.* generally take *μή* or *οὐ?* [*μή*]. 233. When does it take *οὐ?* [When opinions or assertions of *another* person are stated *in sermone obliquo.*] 234. When should *μή* follow *ὥστε?* and when *οὐ?* [With *ὥστε*, the *infinitive* takes *μή*, the *indicative οὐ.*]

§ 51.—235. What case do some adverbs govern? [The same case as the adjectives from which they are derived.] 236. How is *ὡς* sometimes used? [As a preposition = *πρός.*] 237. When only can *ὡς* be used as a *prepos.?* [It is only joined to *persons.*] 238. What mood do *ἄχρι, μέχρι, ἕως, ἔστε* take? [The *subj.* or *opt.* when there is any *uncer-*

† See 293. (1,) (2,) (3.)

tainty; the *indic.* when not.] 239. Does πρὶν ἂν ἔλθω relate to the *past* or the *future?* [To the future.] 240. How is '*before I came*' expressed? [πρὶν ἢ ἐλθεῖν ἐμέ: πρὶν ἐλθεῖν ἐμέ: or πρὶν ἦλθον ἐγώ.] 241. Is ἤ ever omitted before the infin. after πρίν? [Yes; in Attic Greek nearly always.]

§ 52.—242. In what kind of questions is ἆρα generally used? [In questions that imply something *of uncertainty, doubt,* or *surprise.*] 243. What interrog. particles expect the answer '*Yes?*' [The answer '*Yes*' is expected by,—ἆρ' οὐ; ἦ γάρ; οὔ; οὔκουν; ἄλλο τι ἤ;] 244. What expect the answer '*No?*' [The answer '*No*' is expected by,—ἆρα μή; ἦ που; (*num forte?*) μή or μῶν;] 245. What particles give an *ironical* force to οὐ? [δή, δή που.] 246. Does οὐ expect '*yes*' or '*no*' for answer? [οὐ expects *yes*; μή, *no.*] 247. In what kind of questions are εἶτα, ἔπειτα used? [Such as express *astonishment* and *displeasure.*] 248. What words are used as a simple *interrog.* particle? [ἄλλο τι ἤ; and ἄλλο τι (or ἄλλοτι) only.] 249. Construe τί παθών;—τί μαθών; [τί παθών; *what possesses you to . . .* &c.?—τί μαθών; *what induces you to . . .* &c.?]

§ 53.—250. What are the proper forms of pronouns and adverbs for indirect questions? [Those which are formed from the direct interrogatives by the prefixed *relative* syllable ὁ—.] 251. Are the simple *interrogatives* ever used in indirect questions? [Yes.] 252. Are the *relatives* ever so used? [Yes; but very seldom.] 253. When the person addressed repeats the *interrogative pronoun* or *particle* of the question, what forms does he use? [The forms beginning with ὁ—.] 254. When a pron. or noun is the *acc.* after one verb, and the *nom.* before the next, which case is generally omitted? [The *nominative.*]

§ 54.—255. By what particles are *direct* double questions asked? [By πότερον, or πότερα,—ἤ, less commonly by ἆρα—ἤ.] 256. By what particles are *indirect* double questions asked? [εἴτε—εἴτε, εἰ—ἤ, πότερον—ἤ.]

§ 55.—257. After what verbs is εἰ used for ὅτι, *that?* [After θαυμάζω, and some other verbs expressive of *feelings.*] 258. After what verbs has εἰ the force of *whether?* [After verbs of *seeing, knowing, considering, asking, saying, trying,* &c.] 259. When is ἐάν used in this way? [When the question relates to an *expected case that remains to be proved.*]

§ 56.—260. How can an interrogative sentence be *condensed* in Greek? [By attaching the interrogative to a *participle,* or using it in an *oblique* case.] 261. What clause may thus be got rid of? [A relative clause attached to an interrogative one.]

§ 57.—262. What is ἦ μήν? [A solemn form of asseveration.] 263. When is the prepos. σύν omitted? [Before αὐτῷ, αὐτῇ, &c. which then = *together with, with.*] 264. How is ἀμφότερον used? [ἀμφότερον is used *adverbially,* or *elliptically,* by the poets, for *both: as well – as,* &c.] 265. How ἀμφότερα? [In reference to *two words,* without being made to conform to them in case.]—266. What force has καί, when it refers to ἄλλος? [The force of *especially, in particular.*] 267. Explain the use of the *part. fut.* with ἔρχεσθαι, &c. [ἔρχεσθαι, ἴέναι, with *part. fut.,* is, *to be going to,* or *on the point of.*] 268. How is ἔχω sometimes

used with a *past partic.*? [As an emphatic circumlocution.] 269. How is it used with ληρεῖν, &c.? [ἔχω with the *second pers.* of ληρεῖν, παιζειν, φλυᾱρεῖν, &c. is used to make a good-humoured observation.] 270. How is φέρων used in some expressions? [φέρων appears redundant in some expressions, but denotes a *vehemence of purpose, not altogether free from blame.*]

§ 58.—271. To what is δικαιός εἰμι equivalent? [To δίκαιόν ἐστιν, ἐμὲ, &c.] 272. How is ὅσον used? [ὅσον is used elliptically with the *infin.*] 273. What words are followed by ἤ? [Words that *imply* a comparison: e. g. φθάνειν, διαφέρειν, ἐναντίος, διπλάσιος, ἴδιος, ὕπερθεν, πρίν.] 274. After what phrases is a tense of ποιεῖν omitted? [After οὐδὲν ἄλλο ἤ—, ἄλλο τι ἤ—; τί ἄλλο ἤ; &c.] 275. By what are a person's *quoted* words introduced? [By ὅτι.] 276. How is the *aor.* used with τί οὐ? [For the *present.*]

INDEX I.

☞ Obs. Look under '*am*' for *adjectives, phrases,* &c. with *to be.*
F. M. = future middle.
(?) implies, that the pupil is to ask himself how the word is conjugated or declined.

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Athens, Ἀθῆναι, 15.
(O) Athenians, ὦ ἄνδρες Ἀθηναῖοι, 337.
Attach great importance to, πρὸ πολλοῦ ποιεῖσθαι, 243.—περὶ πολλοῦ ποιεῖσθαι or ἡγεῖσθαι, 282.
Attempt, πειράομαι, 121.—(= *dare*), τολμάω, 239.
Attend to, τὸν νοῦν προσέχειν, 331.
——— a master, εἰς διδασκάλου φοιτᾶν, 259.
Avoid = fly from, φεύγειν, 35.

B.

Bad, κακός, 20.
Banished (to be), φεύγειν, 269.
Banishment, φυγή, 156.
Barbarian, βάρβαρος, 132.
Bare, ψῑλός, 235.
Bathe, λούομαι, 188 (1).
Battle, μάχη, 73.
Base, αἰσχρός, 35.
Bear, φέρειν (?), 60.—ἀνέχομαι (= *endure*) refers to our *power* of enduring (*labours, insults,* &c.), 214.—τολμάω (= *sustinere*), to *bear to do* what requires *courage*, 239, y.
Beautiful, καλός, 20.
Beauty, κάλλος, *n.* 8.
Because (διὰ τό, &c.), 216, *b.* ἀνθ' ὧν, 268.
Become, γίγνομαι (?), 15.
Before †, πρίν or πρίν ἤ, 308.
——— (= *in preference to*), πρό (*gen.*), 243: ἀντί, *gen.* 208, *e.*
Beget, γεννάω, 239.
Begin, ἄρχομαι, 100.
Beginning, ἀρχή, 132.
Behave ill to, κακῶς ποιεῖν, *acc.* 35.
Behold, θεάομαι, 87.
Belong to, *gen.* with εἶναι.
Belly, γαστήρ, *f.* (?) 235.
Benefit, ὠφελέω (*acc.*), 82.
Beseech, δέομαι, 150, (*gen.* 146, *b*,) δεήσομαι, ἐδεήθην.
Besides, ἐπί (*dat.*), 288. παρά (*acc.*), 299.
Best, Better, } see *Good*, 35.
Bethink myself, φροντίζω, 288.
Between, μεταξύ, 28.
Beyond, παρά (*acc.*), 299.
Bid, κελεύω, 112.
Bird, ὄρνις. See 15, note g.
——: young —, νεοσσός, 214.
Birth, γένος, *n.* 150.
Black, μέλας, 87.
Blame, μέμφομαι, *dat.*, ἐγκαλέω, *dat.* 183.
Body, σῶμα, 138.
Boldly, θαῤῥῶν, *part.* 331.
Both, ἄμφω, ἀμφότερος. See 28.
Both—and, καί—καί, or τέ—καί, 112.
Both in other respects—and also, ἄλλως τε καί, 278.
Boy, παῖς, 15.

† How to translate '*before*' by φθάνω, see 240, *d.*

Brave, ἀνδρεῖος, 175.
—— a danger, κινδυνεύειν κίνδῡνον, 127, *d.*
Bread, ἄρτος, 299.
Break, ἄγνυμι, κατάγνυμι (?), 193.
—— (a law), παραβαίνω, 228.
Breast, στέρνον, 193.
Bring, ἄγω, 341.
—— assistance to, ἐπικουρέω, *dat.* also *acc.* of the thing, 239.
—— forth, τίκτω (?), 15.
—— up, τρέφω, 190.—παιδεύω, 214. τρέφω relates to *physical*, παιδεύω to *moral* education: i. e. τρέφω to the *body*, παιδεύω to the *mind*.
—— bad news, νεώτερόν τι ἀγγέλλειν, 311, *g.*
Brother, ἀδελφός, 20.
Burn out, ἐκκαίω, 341. καύσω, &c.—ἐκαύθην.
But, δέ—(a μέν should be in the former clause), 38, h.
—— for, εἰ μὴ διά, with *acc.* 125.
Buy, ἀγοράζω, 163.
By { ὑπό, with *gen.* of agent, 326. πρός, after *to be praised* or *blamed* by.
— (= close by), πρός, 319.
— (= cause), ὑπό, *gen.* and after passive verb, 326.
— Jupiter, &c., νὴ Δία, νὴ τὸν Δία, 341.
— the hands of, ὑπό, *gen.* 326.
— the father's side, πρὸς πατρός, 319.
— fives, &c., ἀνὰ πέντε, 259.
— what conduct? τί ἂν ποιοῦντες; 339, *a.*
— compulsion, ὑπ' ἀνάγκης, 326.

C.

Calculate, λογίζεσθαι πρὸς ἑαυτόν, 319.
Calumniously: to speak—of, λοιδορέομαι, *dat.* 183.
Can, δύναμαι (*possum*), 87.—οἷός τέ εἰμι (*queo*), 280. The former relates to *power*, the latter to *condition* or *qualification*. Aug. of δύναμαι?
Can; that can be taught, } διδακτός.
Capable of being taught, }
Care for, κήδομαι (*gen.*), 156.
Carefully provide for, ἔχεσθαι, *gen.* 146, *d.*
Cares, φροντίδες, 150.
Carry a man over, περαιοῦν, 188 (1).
Catch (in commission of a crime), ἁλίσκομαι (?), 74, s.
Cause, αἴτιον, 100.
—— to be set before me, παρατίθεμαι, 188.
Cavalry, ἱππεῖς (*pl.* of ἱππεύς), 96.
Cease, παύομαι of what *may* be only a *temporary*, λήγω of a *final* cessation, at least for the time. λήγω *terminates* the action; παύομαι breaks its *continuity*, but *may*, or *may not*, terminate it. They govern *gen.*, 154. 188 (1).—with *partic.* 239.
Certain (a), τις, 13, *d.*
Character: of a—to, εἶναι οἷος (*inf.*), 280.
Charge (enemy), ἐλαύνειν εἰς, sometimes ἐπί, 96.
—— with, ἐγκαλέω, *dat.* of pers.; *acc.* of thing, 183.
—— κατηγορέω †, *gen.* 156.
——: prosecute on a—, διώκειν, *gen.* of crime, 35.
——: am tried on a—, φεύγειν, *gen.* of crime, 35.
Chase, θήρα, 154.
Chastise, κολάζω, F. M., 121.
Chatter, λαλέω, 288.
Child, παιδίον, 150.
Childless, ἄπαις, 150.
Choose, αἱρέομαι (?), 190, *a.*
——: what I choose to do, ἃ δοκεῖ (μοι), 96. See Diff. 33.
Citizen, πολίτης (ῑ), 8.
City, πόλις, *f.* 8.—ἄστυ, *n.* 24. Ἄστυ refers to the *site* or *buildings*: πόλις to the *citizens*. Hence ἄστυ never means '*state*,' as πόλις so often does. The ἄστυ was often an *old* or *sacred* part of a πόλις.
Clever, σοφός, 20. δεινός, 214.
Cleverness, σοφία, 24.
Cling to, ἔχεσθαι, *gen.* 146, *d.*
Close by, ἐπί, *dat.* 288. πρός, 319.
Collect, ἀθροίζω, 175.
Combat a disorder, ἐπικουρεῖν νόσῳ, 239.
Come, ἔρχομαι (?), 112, h.
——: am—, ἥκω, *perf.* meaning, 206.
—— (= be present to assist), παρεῖναι, 92.
—— for this (to effect it), ἐλθεῖν ἐπὶ τούτῳ.
———— (to fetch it), ἐλθεῖν ἐπὶ τοῦτο.
—— off, ἀπαλλάττω (ἐκ or ἀπό), 154.

† *See note on* Accuse.

Come on *or* up, *πρόσειμι* .75.
—— next to, *ἔχεσθαι, gen.*
——: said that he would—, *ἔφη ἥξειν*, 89, *b*, *or εἶπεν ὅτι ἥξοι*, 195, *e*.
Command (an army), *στρατηγέω*, 52.
Commence a war, *ἄρασθαι πόλεμον πρός, acc.* 188.
Commit, *ἁμαρτάνω* (?) (*εἰς* or *περί*, with *acc.*), 154.
——— a sin, *ἁμαρτάνω* (?) (*εἰς* or *περί*, with *acc.*), 154.
——— an injury, *ἀδικεῖν ἀδικίαν*, 138.
Company, *ὁμῖλία*, 112.
———: keep —, *ὁμῖλέω, dat.*
Complaint (a), *ἀσθένεια* (= *a weakness*, an *infirmity*), 319.
Concerned, as far as this is, } *τούτου γε*
——— as far at least as this is, } *ἕνεκα*, 250.
Condemn, *καταγιγνώσκω* (?), 156, obs.
Condition: on—, *ἐφ' ᾧ* or *ὥτε*, 267.
Confer benefits on, *εὖ ποιεῖν, acc.* 35.
Confess, *ὁμολογέω*, 190.
Confide to, *ἐπιτρέπω*, 132.
Conquer, *νῑκάω* (*vincere*; gain a victory over enemies); *περιγίγνεσθαι* (?), *overcome* (*gen.*). 'In' *omitted after* conquer *when* it *stands before* 'battle,' 127, *e*.
Consider, *σκοπέω* (of carefully *examining* and reflecting on a point), 100.—*φροντίζω* (of *anxious* consideration), 288.—with oneself, *παρ' ἑαυτὸν* (*σκοπεῖν or σκέπτεσθαι*), 319.
Considerable, *συχνός*, 163.
Consideration, *ἀξίωμα*, 144.
Constitution, *πολιτεία*, 206.
Consult, *βουλεύειν*, 190.
——— together, *βουλεύεσθαι*, 190.
Consume, *ἀνᾱλίσκω* (?), 235.
Contemporary with, to be. See 183. 177, *a*.
Contend with, *ἐρίζω, dat.* 183.
Contention, *ἔρις, ιδος*, 183.
Continuous, *συχνός*, 163.
Contrary to, *παρά* (*acc.*), 299.
Contrivance, *τέχνη*, 214.
Corn, *σῖτος*, 259.
Corpse, *νεκρός*, 150.
Country, *χώρα* (*a* country), 24.—*πατρίς* (native country *or* native city), 228.
Crocodile, *κροκόδειλος*, 28.
Cross (a river), *περαιοῦσθαι*, with *aor. pass.* 188 (1).
Crowded, *δασύς*, 150.
Crown, *στέφανος*, 144.
Cry, *κλαίω* (?), 150. *δακρύω*, 282.
—— out, *βοάω*, 42.
Cultivate, *ἀσκέω*, 121. Aor. mid.? p. 53, *d*.
Custom: according to—, } *κατὰ τὸ*
———: as his—was, } *εἰωθός*, 52.
Cut, *τέμνω* (?), 46.
—— out, *ἐκκόπτω*, 132.
—— to pieces, *κατακόπτω*, 132.
Cyrus, *Κῦρος*, 24.

D.

Damage: to inflict —, *κακουργεῖν*.
———: to inflict the most — *πλεῖστα κακουργεῖν* (*acc.*).
Damsel, *κόρη*, 15.
Dance, *χορεύω*, 168*.
Danger, *κίνδῡνος*, 132.
——— (to brave, incur, expose oneself to, a), *κινδυνεύειν κίνδῡνον*.
Dare, *τολμάω*, 239.
Daughter, *θυγάτηρ* (?), 20.
Dead, *νεκρός*, 150.
Death, *θάνατος*, 41.
Deceive, *ἀπατάω, ἐξαπατάω*, 41.
Decide, *κρίνω* (?), 92.
Defend, *ἀμῦ́νειν*, with *dat.* only, 222.
Deliberate, *βουλεύεσθαι περί, gen.* 190.
Delight, *τέρπω*, 41.
Deny, *ἀρνέομαι*, 293.
Depends on you, *ἐν σοὶ ἔστι*, 259.
Deprive of, *ἀποστερέω*, 125. *στερέω*, 168*.
Desire, *ἐπιθῡμέω, gen. ἐπιθυμία*, 156.
Desist from, *λήγω, gen.* 154.
Despicable, *φαῦλος*, 144.
Despise, *ὀλιγωρέω, gen. καταφρονέω, gen.* 156.
Destroy, *διαφθείρω* (?), 92. *ἀπόλλῡμι* (?), 193.
Determined (when *or* though we have, &c.), *δόξαν ἡμῖν*, 245, *c*.
Die, *θνήσκω, ἀποθνήσκω* (?), 125.
Differ, *διαφέρω* (?), *gen.* 154.
Difficult, *χαλεπός*, 65, 214.
Dine, *δειπνέω*, 288.
Dining-room, *ἀνώγεων*, n. 96.
Directly, *εὐθύς*, 309.
———, *by φθάνω*, 240.
——— to, *εὐθύ* (*gen.*), 309.
Disappear: to make to —, *ἀφανίζω*, 306.
Disappeared, *φρῡδός*, 65.
Disbelieve, *ἀπιστέω, dat.* 132.
Disease, *νόσος, f.* 154.
Disgraceful, *αἰσχρός*, 35.
Dishonour, *ἀτιμάζω*. 319.
Disobey, *ἀπιστέω, dat.* 132.
Disposition, *ἦθος*, n. 138. *τρόπος*, 150.
Dispute with, *ἐρίζω, dat.* 183.

Do, 8, πράττειν (=*agere* and *gerere*) denotes generally the exertion of power upon an object: to *do*; to *employ oneself about something already existing*; hence, to *manage* or *administer* any thing; to *conduct a business*. Hence used with *general* notions, as οὐδέν, μηδέν, and with *adverbs*, εὖ, &c.—ποιεῖν (*facere*), to *make*, to *prepare*, &c.: also 'do' generally, when the object is a neuter pronoun, as in '*what must I do?*'—πράττειν denotes *activity* generally; ποιεῖν *productive* activity.
— the greatest injury, τὰ μέγιστα βλάπτειν (*acc.*).
—: to *be doing well* or *ill*, εὖ or κακῶς πράττειν.
— any thing whatever for the sake of gain, ἀπὸ παντὸς κερδαίνειν, 280.
— evil towards, κακουργέω, 222.
— good to, εὖ ποιεῖν, *acc.* 35.
— harm to, κακουργέω, 222.
— injustice to, ἀδικέω, 138.
— kind offices to, εὖ ποιεῖν, *acc.* 35.
— nothing but, οὐδὲν ἄλλο ἢ (ποιεῖν *often omitted*), 357, *e.*
— service to, ὠφελέω, 82.
— with (a thing), χράομαι, *dat.* (*contraction?*) 138.
Dog, κύων (?), 41.
Doors: in—, ἔνδον, 125.
Down, κάτω, 28.
——— from, κατά (*gen.*), 274.
Downwards, κάτω, 28.
Drachma, δραχμή, 163.
Draw up (of an army), τάσσω, 96.
——— = arrange, κοσμέω, 206.
Drawn up four deep, ἐπὶ τεττάρων τετάχθαι, 288.
Drink, πίνω (?), 144.
During the disease, κατὰ τὴν νόσον, 274.
Dwell, οἰκέω, 273.

E.

Each, πᾶς, 46.
Eagle, ἀετός, 36.
Ear, οὖς, ὠτός, *n.* 20.
Early in the morning, πρωΐ, 193.
Easy, ῥᾴδιος. See 65.
Eat, ἐσθίω (?), 144.
Educate, παιδεύω, 214.
Egg, ᾠόν, 15.
Elect = *choose*, αἱρεῖσθαι (?) (ἀντί), 190, *a.*
Elephant, ἐλέφας, ντος, *m.* 35.
Empty, μάταιος, 206.
Enact laws: when θεῖναι νόμους? when θέσθαι? See 188.
Endeavour, πειράομαι, 121, 206.
Endure, ἀνέχομαι (?), 214.
Enemy (the), οἱ πολέμιοι, 46.
Engage in a war, ἄρασθαι πόλεμον πρός, *acc.* 188.
Enjoy, ἀπολαύω (*gen.*), 259.
Enough: to be —, ἀρκεῖν, 175.
———: more than enough, περιττὰ τῶν ἀρκούντων, 170, f.
——— τὰ ἀρκοῦντα (i. e. things that suffice).
Entrust, ἐπιτρέπω, πιστεύω, 132.
——— to, ἐπιτρέπω (lays more stress on the *entire giving up* of the thing in question, so that it is now quite in the other person's hands).—πιστεύω (gives more prominence to the fact that I put *sufficient confidence* in the other person to entrust the thing in question to him), 132.
Envy, φθόνος: (v.) φθονέω, *dat.* 183.
Equestrian exercises, τὰ ἱππικά, 163.
Equivalent to, ἀντί, *adv.*
Err, ἁμαρτάνω (?), 154.
Escape from, φεύγω, *acc.* 87.
Especially, ἄλλος τε καί, 278.
———: and—, καί, *referring to* ἄλλος, 347.
Even, καί, 82.
Ever, ποτέ, 87. ἀρχήν, or τὴν ἀρχήν, 132.
Every, πᾶς, 46.
——— body, πᾶς τις, 52. (οὐδεὶς ὅστις οὐ, 276.)
——— day, ἀνὰ πᾶσαν ἡμέραν, 259.
——— five years, διὰ πέντε ἐτῶν, 269.
Evidently. See 239.
Evil-doer, κακοῦργος, 222.
Evils (= *bad* things), κακά, 20.
Exact (payment), πράττεσθαι, 163.
Examine (a question, &c.), σκοπέω, 100.
Except, πλήν (*gen.*).
——— if, πλὴν εἰ, 309.
Excessive, ὁ ἄγαν (*adv.* with *art.*), 228.
Excessively, ἄγαν, 228.
Exclude from, εἴργω, 154.
Exercise, ἀσκέω, 121.
Existing things, τὰ ὄντα, 65.
Expediency, τὸ συμφέρον, 228.
Expedient, 228. Vide *It is.*
Expedition (to go on an), στρατεύω, 65.
Expose myself to a danger, κινδυνεύειν κίνδυνον, 132.
External (things), τὰ ἔξω, 125.
Extremely (like). See 87.
Eye, ὀφθαλμός, 132.

F.

Faith, πίστις, *f.* 132.
Faithful, πιστός, 87.
Fall, πίπτω (?), 293.
—— in with, ἐντυγχάνω (?), *dat.* 183.
—— into a person's power, γίγνεσθαι ἐπί τινι, 293.
Family, γένος, *n.* 150.
Far, far on, πόρρω: = *much*, πολύ, 144.
—— from it, πολλοῦ δεῖν, 282.
Fast, ταχύς, 35.
Father, πατήρ (?), 20.
Fault: to find — with, ἐπιτιμάω, *dat.* 183.
Fear, φοβέομαι (fut. mid. and pass.: aor. pass.), 41.—δείδω (of a *lasting* apprehension or dread), 293*.
—— (*subst.*) φοβός.
—— δέος, *n.* 326.
Feasible, ἀνυστός, 175.
Feel grateful *or* thankful, χάριν εἰδέναι †, *gen.* of thing, 222.
—— pain, ἀλγέω, 20.
—— sure, πέποιθα (πείθω), 120.
Fetch (of things sold), εὑρίσκω (?), 87.
Fight, μάχομαι (?), 73.
—— against, πρός τινα, 319.
—— on horseback, ἀφ' ἵππων, 243.
—— with, μάχομαι ‡, *dat.* 183.
Find, εὑρίσκω, 87; to be *found* guilty, ἁλῶναι, *with* gen. 73.
—— a man at home, ἔνδον καταλαβεῖν, 125.
—— fault with, ἐπιτιμάω, *dat.* 183.
—— out, εὑρίσκειν (?).
Fire, πῦρ, *n.* 41.
First (the—of all), ἐν τοῖς πρῶτος. See 259.
Fit to govern, ἀρχικός, *gen.*
Five-and-five, ἀνὰ πέντε.
Fix, πήγνυμι, 193.
—: am fixed, πέπηγα, perf. 2.
Flatter, κολακεύω, 87.
Flatterer, κόλαξ, 87.
Flesh, κρέας, *n.* (G. αος, ως), 144.
Flog, μαστῑγόω, 235.
Flow, ῥέω (?), 132.
—— with a full or strong stream. See 132.
Fly from, φεύγω, 35.
— for refuge, καταφεύγω, 41.
— to the assistance of, βοηθέω, *dat.* 121.
Follow, ἕπομαι, *dat.* 183.
Folly, μωρία, 156.
Fond of honour, φιλότῑμος, 214.
——— gain, φιλοκερδής, 319.
Food (for man), σῖτος, 259.
Foot, πούς, ποδός, *m.* 20.
For (= in behalf of), πρό, 243.
For, γάρ, 41; for *one's interest*, 319.
—— such a man as me at least, οἵῳ γε ἐμοί, 279, *z.*
—— the sake of, ἕνεκα *gen.* 214. χάριν *gen.* 250.
—— my sake, χάριν ἐμήν, 250.
—— praise, ἐπ' ἐπαίνῳ, 288.
—— the present at least, τό γε νῦν εἶναι, 206.
—— this cause or reason, ἐκ ταύτης τῆς αἰτίας, ἐκ τούτου, 224.
—— your years, πρὸς τὰ ἔτη, 175.
—— a long time, *gen.* χρόνου συχνοῦ, πολλῶν ἡμερῶν, 158*, *e.*
Force, κράτος, *n.* 41.
Forefather, πρόγονος, 156.
Foresee, προγιγνώσκειν. See 235.
Forget, ἐπιλανθάνομαι (?), *gen.* 156.
Form an alliance, σύμμαχον ποιεῖσθαί τινα, 138 (2).
Former, ὁ πρίν, 156 (27).
Formerly, πάλαι, 28.
Forth from, ἐκ, ἐξ, *gen.*
Fortify, τειχίζω, 222.
Fortune, τύχη, 92.
Forwardness, τὸ πρόθῡμον, *adj.* 60.
Fountain, πηγή, 132.
Fourth, τέταρτος, 52.
Fowl. See 15, note *g*.
Free, ἐλεύθερος, 150.
—— from, ἀπαλλάττω, *gen.* 154.
Freedom, ἐλευθερία, 150.
Frequently, πολλάκις, 8.
Friend, φίλος, 20.
From (after *receive, learn, bring, come*), παρά, 299. ὑπό (*gen.*), 326.
—— (after *hear*), πρός (*gen.*), 319.
—— our very birth, εὐθὺς γενόμενοι, 309.
—— fear, ὑπὸ δέους, 326.
—— (of *cause*), sign of *dat.*
Front, ὁ πρόσθεν, 282.
Full of, μεστός, 150.
Full speed (at), ἀνὰ κράτος, 41.
Future (the), τὸ μέλλον, 235.

G.

Gain, κερδαίνω. κέρδος, *n.* 282.
Gate, πύλη, 193.
General, στρατηγός, 52.
Gentle, πρᾶος (?), 138.
Geometer, γεωμέτρης, ου, 24.
Get, κτάομαι (of what will be retained as a *possession*), 87.—τυγχάνειν with

† For conjug. of εἰδέναι, see p. 18, note *q*.

‡ For conjug. see 73.

gen. (of what is obtained *accidentally*, by *good luck*, &c.) 183, b.—*εὑρίσκεσθαι* (to get possession of an object *sought* for).
Get, *τυγχάνω*, *gen.* 183, b. *εὑρίσκομαι*, 188.
— hold of, *κρατέω*, 163.
— *off*, *ἀπαλλάττω ἐκ* or *ἀπό*, 154.
— (teeth, &c.), *φύω*, 214.
— taught, *διδάσκομαι*, 188.
— the better of, *περιγίγνομαι* (*gen.*), 87. *περίειμι* (*gen.*), 156.
Gift, *δῶρον*, 175.
Give, *δίδωμι*, 41.
—— one trouble, *πόνον or πράγματα παρέχειν*, 214.
—— orders, *ἐπιτάττω*, 359.
—— a share of, *μεταδίδωμι*, 175.
—— some of, *μεταδίδωμι*, 175.
—— a taste of, *γεύειν*, *acc.* of pers., *gen.* of thing.
—— to taste, *γεύω* (*gen.* of thing), 150.
Given: to be—, *δοτέος*, 144.
Gladly, *ἡδέως*.
Go, *ἔρχομαι* (?), 112.
— away, *ἄπειμι* (= *will* go away. See note 65, g).—*ἀπέρχομαι*, 112.
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H.

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I.

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— advantageous to,
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J.

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K.

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L.

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Leap, ἅλλομαι, 273.
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—— to do it = *do it gladly* (ἡδέως).
——, should like to . . . ἡδέως ἄν, 87.
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Lily, κρίνον (?), 144.
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M.

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—— progress, προχωρέω, 274.
—— immense (*or* astonishing) progress, θαυμαστὸν ὅσον προχωρεῖν, 271, *c.*
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Man, 46. (*Obs.*)
——: am not a man to, 280, note a.
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† Aor. generally of sensual love, but ἔρασθαι τυραννίδος common.

Many times as many or much, πολλαπλάσιοι (αι, α), 175.
——— numerous, πολλαπλάσιοι, 175.
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——— (of a single soldier), εἶμι (?), 96.
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Might (one—), ἐξῆν, 222.
—— (*when* or *though I*, &c. might), παρόν, 250.
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Mina, μνᾶ, 82.
Mind (as the seat of the passions), θῡμός, 121.
Mine, ἐμός, 20.
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Month, μήν, ὁ, 138.
More than (= beyond), παρά (*acc.*), 299.
——— than, μᾶλλον—ἤ, 41.
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Most, πλεῖστοι, 175.
——- of all, μάλιστα πάντων, 309.
——- his time, τὰ πολλά, 134.
Most men, *or* people, οἱ πολλοί, 46.
Mostly, τὰ πολλά, 134, 282.
Mother, μήτηρ (?), 20.
Move, κῑνέω, 28.
Mourn for, τἰλλεσθαι (*acc.*), 118 (1).
Much, πολύς, 46.
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Multitude (the), οἱ πολλοί, 46.
Murder (to be tried for), φεύγειν φόνου, 35.
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——, how translated by verbals in τέος, 114.
My, ἐμός, 20.

N.

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Named: to be—after, ὄνομα ἔχειν ἐπί τινος, 288.
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Nature: it is the—of, &c., 208, *a.*
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Nearly, ὀλίγου δεῖν *or* ὀλίγου *alone*, 282.
——— related to, ἐγγύτατα εἶναι γένους, 146, *e.*
Necessary: it is—, ἀνάγκη, 65.
———: it would be—to, (verbal in τέος,) 114.
Necessity, ἀνάγκη, 65.
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Neighbour, ὁ πλησίον, 28.
Neither—nor, οὔτε—οὔτε, μήτε—μήτε, 112.
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Neptune, Ποσειδῶν, ῶνος (?), 341.
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—— day, ἡ αὔριον, 26: on the—, τῇ ὑστεραίᾳ, 183.
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No, by Jupiter, &c., μὰ Δία, 341.
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Nose, ῥίς, ῥῑνός, *f.* 35.
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— at all, οὐδέν (τι), μηδέν (τι), 150.
— even, οὐδέ, 82. μηδέ, 112.
— only—but also, οὐχ ὅτι—ἀλλὰ καί, 82.
— yet, οὔπω, 214.
Nourish, τρέφω, 190.
Now, νῦν, 28. (= *already*) ἤδη, 65.

O.

O Athenians, ὦ ἄνδρες Ἀθηναῖοι.

Obey, *πείθεσθαι, dat.* 120.
Obtain, *τυγχάνω, gen.* 183, b.
Occasion: if *or* when there is any—, *ἐάν τι δέῃ*, or *εἴ τι δέοι*, 92.
Of (*themselves, myself*, &c. when it means *from the impulse of my (your, his*, &c.) *own mind*; *ἀπό* (from) with gen. of the suitable personal pronoun), *ἀφ' ἑαυτῶν*, 243.
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——— times, }
Of those days, *ὁ τότε*, 26.
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Offer, *παρέχω*, 214.
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Office (= *public office* or *magistracy*), *ἀρχή*.
Offices: do kind—to. *See* Do.
Often, *πολλάκις*, 8.
Ointment, *μύρον*, 150.
Old, *οἱ πάλαι*, 26.
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— condition that, *ἐφ' ᾧ*, 267. *ὥστε*, 288.
— condition of being . . . *ἐπὶ τῷ εἶναι*, &c.
— horseback, *ἐφ' ἵππου or ἵππῳ*, 288.
— (space of time), *ἀνά*, 259.
— the contrary, 134, *d.*
— the father's side, *πρὸς πατρός*, 319.
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— the plea that, *ὡς οὕτως*. 84, e.
— your account, *διὰ σέ*, 269.
Once, *ἅπαξ*, 341.
One, *εἷς* (*μια, ἕν*). 87.
——— = a *person*, *τις*.
——— may, *ἔξεστι*, 222.
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——— more, *ἔτι εἷς*, 193.
——— who has never tasted, &c., *ἄγευστος*, 150.
——— who has slain another with his own hand, *αὐτόχειρ*, 29.
One's neighbour, *ὁ πλησίον*, 28.
——— own things, *τὰ ἑαυτοῦ*.
Only, *μόνον*.
Open, *ἀνοίγω, ἀνέῳχα*, perf. 1.
———: stand—, *ἀνέῳγα*, perf. 2.
Openly, *ἀπὸ τοῦ προφανοῦς*, 243.
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Ought, *δεῖ, χρή* (?), 60, 92, 117.
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Ours, *ἡμέτερος*, 24.
Out of, *ἐκ, ἐξ, gen.* 224. *ἔξω*, 309. *ὑπό*, 326.
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Outside, *ἔξω*, 125.
———: the people outside, *οἱ ἔξω*.
Outward (things), *τὰ ἔξω*, 125.
Overcome, *περιγίγνομαι* (*gen.*), 156.
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P.

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— close attention to, *πρὸς τοῖς πράγμασι γίγνεσθαι*, 319.
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Philosopher, *φιλόσοφος*, 15.
Physician, *ἰατρός*, 151.
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Pious, *εὐσεβής*, 156.
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Place guards, *καταστήσασθαι φύλακας*, 188 (2).
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Plea. *See* p. 22. Example *c.*
Pleasant, *ἡδύς*, 214.
Please, *ἀρέσκω, dat.* 337.
———: what I—, *ἅ μοι δοκεῖ*, 96.
Pleasure, to take, *ἥδομαι*.
Plot against, *ἐπιβουλεύω, dat.* 183.
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Plunder, διαρπάζω, *fut. mid.* (sometimes, ἁσω, B.) (general term *plunder, rob*), 144.—λῃΐζομαι (make *booty*), 235.
Poet, ποιητής, 24.
Possess, κέκτημαι, 87. Fut.? *See* 199.
Possession, κτῆμα, *n.* 87.
Possible, δυνατός, 65.
——— it is, οἷόν τέ ἐστι, 280, *a.*
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Pot, χύτρα, 193.
Power: in the—of, ἐπί *with dat. of person*, 65.
Powerful, δυνατός, 168*.
Practise, ἀσκέω (general term), 121.—μελετάω, (refers to the *carefulness* with which the thing is practised,) 163.
Praise, ἐπαινέω, F. M., 60.
Praiseworthy, ἐπαινετός, 60.
Pray *don't do this*, οὐ, μή with *fut.* 284, *e.*
Preference: in—of, ἀντί (*gen.*), 214.
Present, παρών, *partic.*
Present circumstances, condition, &c., τὰ παρόντα, 52. See 293*.
———, as *adj.* ὁ νῦν, 26.
Prevent, ἐμποδὼν εἶναι μή, or μὴ οὐ, (*with infin.*) κωλύω, ἀποκωλύω. *See* 293*.
Procure, εὑρίσκομαι, 188 (2).
Produce (laughter), ποιέω.
Production, ἔργον, 121.
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Property:—generally omitted, the *art.* being put in *neut. pl.* See Diff. 10.
Prosecute, διώκειν, 35.
Prosecuted (to be), φεύγειν, 35.
Prosper, εὐτυχέω, 92.
Protect myself, ἀμύνομαι, 222.
Provide, παρασκευάζω, 188 (2).
——— for one's safety, ἔχεσθαι σωτηρίος, 146, *d.*
Prudent, σώφρων (one whose thoughtfulness and sound sense has become a habit), 125, u.—φρόνιμος (one who *pays attention* to his conduct and character), 144†.
Punish, κολάζω, F. M., 121.
Punished (to be), δίκην διδόναι, *or* δοῦναι, gen. of thing, dat. of person by whom, 228.
Pupil, μαθητής, 168*.
Purchase, ἀγοράζω, 163.
Pursue, διώκω (*fut. mid.* best), 35.
Put forth (naturally), φύω, 214.
Put off, ἐκδύω, 125.
— on, ἐνδύω, 125.
— to death, ἀποκτείνω (?), 82.
—: to—a man over a river, περαιοῦν (τινα), 188.

Q.

Quick, ταχύς, 35.
Quickly, ταχύ, 35.
——— (*partic.*), 240, *f.*

R.

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Rail at, λοιδορέομαι, *dat.* 183.
Raise a war, ἐγείρειν πόλεμον, 193.
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Rascal, κακοῦργος, 222.
Rather than, μᾶλλον ἤ, 191, p.
Ravage, τέμνω (?), 46.
Ready, ἑτοῖμος, 65.
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Really, τῷ ὄντι, 65.
Rebuke, ἐπιτιμάω, *dat.* 183.
Receive, τυγχάνω, 183, b. λαβεῖν, 190, *a.* δέχομαι, 190, *c.*
Reconcile, διαλύειν, 190.
Reconciled: to be—to each other, διαλύεσθαι πρός (*acc.*), 190.
Rejoice, ἥδομαι (refers to the *feeling* of delight; to its *sensual* gratification), 20.—χαίρω (general term), 239.
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Remain with, παραμένω, 222.
Remarkably, διαφερόντως, 235.
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Repel, ἀμύνομαι (*acc.*), 222.
Repent, μεταμέλει μοι, 239.
Reputation, ἀξίωμα, *n.* 144.
Require, see *Want.*
Requite, ἀμύνομαι (*acc.*), 222.
Rest (of the), ὁ ἄλλος, 46.
Restore an exile, κατάγω, 331.
Restrain by punishment, κολάζω, F. M., 120.
Return from banishment, κατέρχομαι, κάτειμι, 269*.
Return like for like, τοῖς ὁμοίοις ἀμύνεσθαι, 222.
——— thanks for, χάριν εἰδέναι (*gen.* of thing), 222. See p. 18, note q.
Revenge myself, ἀμύνομαι, *acc.* 222.
Reverence, αἰδέομαι, *acc.* 138.
Rhinoceros, ῥινόκερως, ωτος, 35.
Rich, πλούσιος.

† φρόνιμον δεῖ γενέσθαι τὸν μέλλοντα σώφρονα ἔσεσθαι, Cyrop. iii. 1, 10.
‡ For *fut.* see 199.

Ride, ἐλαύνειν (?), 41.
—— on horseback, ἐφ' ἵππῳ ὀχεῖσθαι, ἐφ' ἵππῳ πορεύεσθαι, 288.
Right, ὅσιος, δικαιος, 293.
——: it is—, ὀρθῶς ἔχει, 222.
River, ποταμός, 132.
Road, ὁδός, *f.* 73.
—— home, ἡ οἰκαδε ὁδός, 331.
Rock, πέτρα, 235.
Roman, Ῥωμαῖος, 293.
Rule over, ἄρχω (*gen.*).
Run, τρέχω (ἔραμ), 65.
—— to the assistance of, βοηθέω (*dat.*), 121.
—— away from, ἀποδιδράσκω, *acc.* 138.
Running, the act of, δρόμος, 183.

S.

Safe, ἀσφαλής, 299.
Safety, ἀσφάλεια, 193.
—— (from danger), ἀσφάλεια, 299.
Said, εἶπον, 60.
Sail away, ἀποπλέω (?), 188.
Sale. *See* Offer.
Same, ὁ αὐτός, 41.
Say, &c. λέγω (= *speak*, of a connected speech; also *tell*).—εἰπεῖν (60, *c*), φημί (= say).—λαλεῖν (= *chatter, talk:* especially of children who are beginning to speak).—φάσκω (= *give out;* intimating that the thing is *not* so), 222.
Science, ἐπιστήμη, 293.
Scold, λοιδορέομαι, *dat.* 183.
Scourge, μαστῑγόω, 235.
Scythian, Σκύθης, ου, 24.
Sea, θάλασσα, 154.
Secretly, 240, *c* (2); *part.* λαθών, 242.
Security, ἀσφάλεια, 299.
See (= behold), θεάομαι, 87.
— (with *part.*). ὁράω (?), 73, 239.
Seek, ζητέω, 100.
Seems (good, *videtur*), δοκεῖ, 96.
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—— love, φιλαυτία, 228.
—— loving, φίλαυτος, 228.
—— restraint, σωφροσύνη, 125.
Selfish, φίλαυτος, 228.
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Sell πωλέω, 87.
Send, στέλλειν, 188 (1).
—— (a boy) to a master, εἰς διδασκάλου πέμπειν, 259.
—— for, μεταπέμπομαι, 259.
Senseless, ἀνόητος, 214.
Sensible, φώνιμος, 140.
Sensual pleasures, αἱ κατὰ τὸ σῶμα ἡδοναί, 274.
Serve, ὑπηρετέω, *dat.* 52.
Service: do a—to, ὠφελέω, *acc.*
Set about, ἐπιχειρέω, *dat.* 121.
— out, πορεύομαι, 24.
Severe, βαρύς, 183.
Shameless, ἀναιδής, 87.
Shamelessness, ἀναίδεια, 87.
Shed tears, δακρύω, 282.
Sheep, ὄϊς, 41.
Ship, ναῦς (?), 125.
Should, δεῖ (?), 60.
Shown, having, ἐπιδεδειγμένος, p. 52.
Shun = fly from, φεύγω, 35.
Silence, σιωπή, 96.
Silently, σιγῇ, 175.
Sin, ἁμαρτάνω, εἰς *or* περί (with *acc.*), *against*, 154.
Sing, ᾄδω, F. M., 168*.
—— better, κάλλιον ᾄδειν, 168*.
Single (not a single person), οὐδὲ εἷς, μηδὲ εἷς, 112.
Slave, δοῦλος, 20.
Sleep (to), κοιμάομαι, *sub.* ὕπνος, 132.
Slow, βραδύς, 175.
——: am slow to do it = *will do it by leisure*, σχολῇ, 112. Diff. 35.
Slowly, σχολῇ (literally *by leisure;* see 112).—βραδέως, 175.
Smell of, ὄζω (?), 150.
So—as to, ὥστε with *infin.*, 212.
— great, τηλικοῦτος, 228.
— many, τόσος, τοσόσδε, τοσοῦτος, 65.
— powerful, τηλικοῦτος, 228.
— that, ὥστε with *infin.*, or *indic.*, 212.
—: to be—, οὕτως ἔχειν.
— to say, ὡς ἔπος εἰπεῖν, 144.
Socrates, Σωκράτης, 15.
Soldier, στρατιώτης, ου, 228.
Solon, Σόλων, ωνος, 183.
Some, ἔστιν οἱ, ἔνιοι, 264.
—— —others, οἱ μέν—οἱ δέ, 41.
Sometimes, ἔστιν ὅτε, 264.
Somewhere, ἔστιν ὅπου, 264.
Son, παῖς (general term, 15).—υἱός (with respect to his parents).—often omitted, 22, *b*.
Sophroniscus, Σωφρονίσκος, 24.
Soul, ψυχή.
Spare, φείδομαι (*gen.*), 156.
Speak, λέγω, 35.
—— calumniously of, λοιδορέομαι, *dat.* 183.
—— ill of, κακῶς λέγειν, *acc.* 35.
—— well of, εὖ λέγειν, *acc.* 35.
—— the truth, ἀληθεύω, 82.
Spear, δόρυ, *n.* (?), 193.
Spend, ἀναλίσκω (?). 235.
Spring, ἔαρ, *n.*, *gen.* ἦρος, 341.
Stadium, στάδιος, or στάδιον, 138.

Staff, ῥάβδος, *f.* 138.
Stag, ἔλαφος, 35.
Stand open, ἀνέῳγα, perf. 2. 193.
—— by and see, &c., περιοράω, 331, o.
State, πόλις (ιως), *f.* 8.
Stay (in a town), διατρίβω, 96.
Steal, κλέπτω, F. M., (κέκλοφα,) 73.
Stick, ῥάβδος, *f.* 183.
Still, ἔτι, 168*.
Stomach, γαστήρ, ἔρος (?), *f.* 235.
Stone, λίθος, πέτρος, 235.
Stop. (*trans.*) παύω, (*intrans.*) παύομαι, 188 (1); with *partic.* 239.
Stove, κάμῖνος, 282.
Straight to, εὐθύ (*gen.*), 309.
Strange, θαυμαστός, 259.
Strangle, ἀπάγχειν, 188 (1).
Stream: flows with a full *or* strong —, πολὺς ῥεῖ.
Strength, κράτος, 41. σθένος, *n.* 319.
Strife, ἔρις, ιδος, *f.* 183.
Strike, πλήσσω (used by the Attics in the *perf. act.* and in the pass. πατάσσειν being used for the other tenses), —τύπτω.
Vömel says τύπτω the general term for striking on any thing: παίω to strike a person; to give blows for correction; connected with παῖς (!).—πλήττω is τύπτω and παίω strengthened.
Strip, ἐκδύω, 125.
Strong, ἰσχῦρός, 35.
Succour, ἐπικουρέω, *dat.* also acc. of the thing, 239.
Such a man as you, ὁ οἷος σὺ ἀνήρ, 271.
Suffer (= *allow*), ἐάω, 121.—πάσχω (of suffering *painful* things), 168*.
—— a thing to be done, περιοράω, 331.
—— from a disease, κάμνω†, 183.
—— pain, ἀλγέω, 20.
—— punishment, δικην διδόναι, *gen.* of thing, *dat.* of person by whom, 228.
Suffering, πάθος, 150.
Sufficient: to be —, ἀρκεῖν, 175.
Sufficient: more than—, περιττὰ τῶν ἀρκούντων, 170, f.
Suggestion, 243.
Suited: often expressed by adj. in ικός. Suited or well suited to govern, ἀρχικός (with gen.).
Superhuman (of—size), μείζων ἢ κατ' ἄνθρωπον, 165, d.
Superintend, ἐπισκοπέω, 206.
Supply to, παρέχω, 214.
Sure. *Be sure not* to—, ὅπως μή (with aor. subj. or fut. indicative).
Surpass, περίειμι (*gen.*), 156.
Surprised (am), θαυμάζω, F. M., 8.
Surprising, θαυμαστός, 259.
Surprisingly, θαυμασίως ὡς, 271, *d.*
Suspect, ὑποπτεύω, *acc.* of pers., 293*.
Swallow, χελιδών, όνος (?), 341.
Swear by, ὄμνυμι, *acc.* (?) 351.
Sweet, ἡδύς, 214.

T.

Table, τράπεζα, 188.
Take, λαμβάνω (?), 92. αἱρεῖν, 190.
—— away from, ἀφειρέω, 125.
—— place. *See* Happen.
—— care, φροντίζω, 288.
—— hold of, λαβέσθαι, 163.
—— in hand, ἐπιχειρέω, *dat.* 121.
—— myself off, ἀπαλλάττομαι, 154. *Aor.* 190, *d.*
—— off, ἐκδύω, 125.
—— pleasure in, ἥδομαι, *dat.* 20.
—— up, αἴρειν, 188 (2).
Talent, τάλαντον, 82.
Talk, λαλέω, 35.
Task, ἔργον, 121.
Taste: give to—, allow to—, γεύω (*acc.* of person, *gen.* of thing).
Tasted, one who has never, ἄγευστος, with *gen.* 150.
———: to have never, = *to be* ἄγευστος (with *gen.*).
Taught: that can be—, διδακτός, 293*.
Teach, διδάσκω (?), 125.
Teacher, διδάσκαλος, 168*.
Tear, δάκρυον, 168*.
——: shed —, δακρύω, 282.
Temper, θῡμός, 121.
Temperance, σωφροσύνη, 125, u.
Temperate, σώφρων, 125, u.
Temple, ναός (νέως, Att.), 41.
Ten thousand, μύριοι, 228.
Terrible, δεινός, 214.
Thales, Θαλῆς (?), 183.
Than any other single person, εἷς ἀνήρ, 170, *e.* εἷς γε ἀνὴρ ὤν, 173.
—— ever, αὐτός with *gen.* of reciprocal pronoun, 167.
Thankful, to be *or* feel, χάριν εἰδέναι‡, *gen.* of thing, 222.
Thanks, to return, χάριν εἰδέναι‡, *gen.* of thing, 222.

† καμοῦμαι, κέκμηκα.
‡ For εἰδέναι, see p. 18, note ¶.

That, ἐκεῖνος, 46.
——, in order that, ἵνα, 73.
—— (after verbs of *telling*), ὅτι, 73.
—— (after to *say*), acc. with infin., 89, *b*.
The—the (with *compar.*), ὅσῳ—τοσούτῳ, 168*.
The one—the other, ὁ μέν—ὁ δέ, 38.
The morrow (the next day), ἡ αὔριον, 26.
Thebans, Θηβαῖοι, 125.
Thef., κλοπή, 73.
Then (*time*), τότε, 92.
—— (of *inference*), οὖν, 100.
—— in questions, εἶτα, 311, *h*. ἔπειτα, 311, *i*. (*See* 316.)
There, ἐκεῖ, 28.
—— (am), πάρειμι, 92.
—— being an opportunity, παρόν, 250.
——, to be, πάρειμι. See 89, *b*.
Therefore, ἐκ ταύτης τῆς αἰτίας, ἐκ τούτου, 222.
Thick, δασύς, 150.
Thickly planted with trees, δασὺς δένδρων, 150.
Thine, σός, 20.
Thing, πρᾶγμα, 8.
Things that are; existing things, τὰ ὄντα, 65.
Think, νομίζω, 52. οἶομαι (2 sing. οἴει), 87.
—— happy, εὐδαιμονίζω, 150.
Third, τρίτος, 52.
This, οὗτος, ὅδε, 46.
—— being determined, δόξαν ταῦτα, 245, *c*. *See* note °.
—— being the case, ἐκ τούτου, 224.
Three, τρεῖς, τρία, 15.
Through (of space, time, and means), διά (τοῦ), 269.—(cause), διὰ (τόν), 326. ὑπό, *gen*.
——— (the whole country), ἀνὰ πᾶσαν τὴν γῆν, 259.
Throw, ῥίπτω, 235.
Thy, σός, 20.
Till late in the day, μέχρι πόῤῥω τῆς ἡμέρας, 144.
Time, χρόνος, 28.
——, it is, ὥρα, 65.
——, in my, &c., ἐπ' ἐμοῦ, 65.
To, 288, 319.
To Sardis, Chios, &c., ἐπὶ Σάρδεων, ἐπὶ τῆς Χίου, 288.
To speak generally, ὡς ἔπος εἰπεῖν, 144.
Together with, σύν—omitted before αὐτῷ, αὐτῇ, &c., 345.
Toil, πόνος, 154.
To-morrow, αὔριον, 28.
Too: and that —, καὶ ταῦτα, 206.
Too great for, &c., *comparative* with ἤ κατὰ before a *subst*., ἢ ὥστε before *infin*., 168.
— soon (after *cannot*), 240, *e*.
Tooth, ὀδούς, G. ὀδόντος, *m*. 20.
Touch, ἅπτομαι, 150.
Towards, after '*to act insolently*,' εἰς, 319.
——— πρός, 319. εἰς, 259.
——— home, ἐπ' οἶκου, 288.
Town, ἄστυ, *n*. 96.
Transact, πράττω, 8.
Transgress, παραβαίνω, 228.
Treat ill, κακῶς ποιεῖν, *acc*. 35.
—— well, εὖ ποιεῖν, *acc*. 35.
Treaty, σπονδαί, *pl*. 228.
Tree, δένδρον (?), 144.
Trick, τέχνη, 214.
Trouble, πόνος, 154.
True, ἀληθής, 274.
—— happiness, ἡ ὡς ἀληθῶς εὐδαιμονία, 274.
Trust (1) (= am confident), πέποιθα, 120, i; 193.
—— (= have confidence in), πιστεύω with *dat*. only, 132.
Truth (the), τὸ ἀληθές, 274.
——, ἀλήθεια, 274.
Try (for murder), διώκειν φόνου, 35; (*am tried*), φεύγειν, *gen*.
— πειράομαι (governs *gen*.), 121.
Tunic, χιτών, 125.
Turn, τρέπω, 73.
Turned (am—into), γίγνομαι (?), 15.
Twice as many, διπλάσιοι, 175.
Two by two, κατὰ δύο, 274.

U.

Uncommon degree (in an), διαφερόντως, 235.
Unconsciously, 240, *c* (1).
Uncovered, ψιλός, 235.
Under, ὑπό, 326.
Undergo, ὑπομένω, 214.
Understanding, on an, ἐπὶ τῷ εἶναι, &c., 226, b.
Undertake an expedition, πορεύομαι, 24.
Unexpected, ἀπροσδόκητος, 224.
Unexpectedly, ἐξ ἀπροσδοκήτου, 224.
Unfortunate, κακοδαίμων, 144.
Unjust, ἄδικος, 138.
Unknown to myself, 240, *c*.
Unless, εἰ μή, 112.
Until, ἄχρι, μέχρι, ἕως, ἔστε, 306.
Up (*adv*.), ἄνω, 28. ἀνά (*prep*.), *acc*. 259.
Upper, ὁ ἄνω, 28.

Upper-chamber, *ὑπερῷον*, 96.
Upwards, *ἄνω*, 28.
Use, *χράομαι*, *dat.* (*contr. f.*) 138.
Used to—, *imperf.*, 94, t.
Useless, *μάταιος*, 206.
Utility, *τὸ συμφέρον*, 228.

V.

Vain, *μάταιος*, 206.
Value, *τιμάομαι*, 163.
Value very highly, *πρὸ πολλοῦ ποιεῖσθαι*, 243. *περὶ πολλοῦ ποιεῖσθαι* or *ἡγεῖσθαι*, 282.
Vanished, *φροῦδος*, 65.
(A) vast number, *μυρίοι*, 228.
Very, *πάνυ*, 214. *πέρ*, 73.
—— highly, *πλείστου*, 158*, *b.*
—— many, *μυρίοι*, 228.
—— well, *ἄριστα*.
Vexed, am—at, *ἄχθομαι* (?), *dat.* 20.
Victory, *νίκη*, 132.
Villages, in—, *κατὰ κώμας*, 274.
Villain, *κακοῦργος*, 222.
Villainy, *κακουργία*, 222.
Violet, *ἴον*, 144.
Virtue, *ἀρετή*, 8.
Voluntarily, *ἑθελοντής, οῦ*, 299.
Volunteer (as a), *ἑθελοντής*, 299.

W.

Wall, *v. τειχίζω*, (*subst.*) *τεῖχος*, *n.* 222.
Want, *δέομαι*, 150.
Wanted, if I am, &c., *ἐάν τι δέῃ*, or *εἴ τι δέοι*, 89, *a. b.*
War, *πόλεμος*.
Ward off, *ἀμύνειν τί τινι*, 229.
——— from myself, *ἀμύνομαι*, *acc.* 222.
Was near (= almost), *ὀλίγου δεῖν*, 280, *c.*
Wash, *λούειν*, 188 (1).
Watch over, *ἐγρηγορέναι περί*, *gen.* 193.
Water, *ὕδωρ*, *n.* 15.
Way, *ὁδός*, *f.* 154.
Weak, *ἀσθενής*, 319.
Weakness, *ἀσθένεια*, 319.
Wealthy, *πλούσιος*, 20.
Weep for, *κατακλαίειν* (?), 188 (2), 278.
Weigh anchor, *αἴρειν* (*anchor*, subaud.), 188.
Well, *εὖ*, 8.
—— to be, *καλῶς ἔχειν*.
What? *τι*;
—— kind of? *ποῖος*;
—— is, *τὰ ὄντα*, 65.
—— comes from (the gods), *τὰ τῶν θεῶν*, 54.
What comes next (to), *τὰ ἐχόμενα* *gen.* 146, *d.*
—— induces you to . .? *τί μαθών*; 318.
—— possesses you to . .? *τί παθών*; 318.
——, to—place, *ποῖ*, *ὅποι*, 144, 67, l.
—— we ought, *ἃ χρή*, 89, *c.*—*τὰ δέοντα*, 206.
Whatsoever, *ὅ, τι*, 92. *εἴ τι*, 269.
When, *ὅτε*, *ἐπειδή*, *ἐπειδάν*, 92.
—— ? *πότε*; 92.
—— you, he, &c. {may, might,} *παρόν*, 250.
—— you ought, &c., *δέον*, 250.
—— it is your duty, *δέον*, *προσῆκον*, 250.
—— *or* whereas *it was said*, *εἰρημένον*, 250.
—— there is any occasion, *ἐάν τι δέῃ* (*or*, after an historical tense, *εἴ τι δέοι*), 89, *a. b.*
Whence, *πόθεν*, 100.
Whenever, *ὁπότε*, 96.
Where, *ποῦ*, 144. *ὅπου*, 67, l.
Whether, *εἰ*, 335. *ἐάν*, 336.
Which way = *whither*, *ποῖ*;—in dependent questions *regularly*, *ὅποι*, 67, l.
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